

# Federal Council BULLETIN



Vol. XIII, No. 3

March, 1930

## A Neglected Task of Organized Christianity

By A. MAUDE ROYDEN



## What Christ Means to Me

By C. F. ANDREWS



## Can Village Churches Get Together for Real Religious Education?

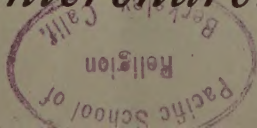
By ARTHUR K. GETMAN



## The Question Mark and the Exclamation Point *A Lenten Meditation*

By CHARLES L. GOODELL

*A Journal of Interchurch Cooperation*





# Coming Events

Embarrassments are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

FEDERAL COUNCIL OF CHURCHES, COMMISSION ON EVANGELISM	
New York, N. Y. ....	March 6
COMMITTEE OF REFERENCE AND COUNSEL, FOREIGN MISSIONS CONFERENCE	
New York, N. Y. ....	March 18, 19
FEDERAL COUNCIL OF CHURCHES, ADMINISTRATIVE COMMITTEE	
New York, N. Y. ....	March 28
CONFERENCE OF PROMOTIONAL SECRETARIES	
Philadelphia, Pa. ....	April 10, 11
RELIGIOUS EDUCATION ASSOCIATION	
Cleveland, Ohio ....	April 23-25
FEDERAL COUNCIL OF CHURCHES, ADMINISTRATIVE COMMITTEE	
New York, N. Y. ....	April 25
NATIONAL CONVENTION, Y. W. C. A.	
Detroit, Mich. ....	April 25-May 1
EDITORIAL COUNCIL OF THE RELIGIOUS PRESS	
Washington, D. C. ....	April 29-30
COLORED METHODIST EPISCOPAL CHURCH	
Louisville, Ky. ....	May 7—
GENERAL CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH	
Dallas, Texas ....	May 7—
CHURCH AND DRAMA LEAGUE	
New York, N. Y. ....	May 7, 8, 9,
GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN THE U. S.	
Charlottesville, Va. ....	May 22—
GENERAL ASSEMBLY, UNITED PRESBYTERIAN CHURCH	
Des Moines, Iowa ....	May 28—
GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN U. S. A.	
Cincinnati, Ohio ....	May 29—
GENERAL SYNOD, REFORMED CHURCH IN AMERICA	
Asbury Park, N. J. ....	June 5-10
NATIONAL CONFERENCE OF SOCIAL WORK	
Boston, Mass. ....	June 6-14
AFRICAN METHODIST EPISCOPAL ZION CHURCH	
New York, N. Y. ....	June 11-15
ASSOCIATION OF EXECUTIVE SECRETARIES OF COUNCILS OF CHURCHES	
Chicago, Ill. ....	June 16-20
WORLD'S COMMITTEE, YOUNG WOMEN'S CHRISTIAN ASSOCIATION	
Geneva, Switzerland ....	June 17-24
INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION	
Toronto, Canada ....	June 23-29
WORLD'S CHRISTIAN ENDEAVOR CONVENTION	
Berlin, Germany ....	August 5-10
NATIONAL BAPTIST CONVENTION	
Chicago, Ill. ....	August 14-25
GENERAL CONFERENCE, SEVENTH DAY BAPTIST CHURCH	
Salem, W. Va. ....	August 19-24
EVANGELICAL BROTHERHOOD, EVANGELICAL SYNOD OF N. A., NATIONAL CONVENTION	
Cleveland, Ohio ....	September 14-17
INTERNATIONAL CONVENTION, DISCIPLES OF CHRIST	
Washington, D. C. ....	October 14-19
WORLD CONVENTION, DISCIPLES OF CHRIST	
Washington, D. C. ....	October 19-23
NORTH AMERICAN HOME MISSIONS CONGRESS	
Washington, D. C. ....	November 30-December 5

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## Federal Council Bulletin

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THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

105 East 22d Street, New York

*Organized for the purpose of manifesting "the essential oneness of the Christian Churches of America in Jesus Christ as their divine Lord and Saviour, and to promote the spirit of fellowship, service and cooperation among them."*

VOL. XIII, No. 3

MARCH, 1930

## THE EDITORIAL OUTLOOK

### *A Prayer for Leaders*

OUR FATHER, Thou hast, in the days of old, raised up great and noble leaders to teach and lead the people in Thy way. Thou hast never forsaken us, and Thy Spirit has dwelt in many men to whom Thou hast given the gift of clear thought, noble speech or courageous action. In time of need we have never called upon Thee in vain for guidance.

We rejoice in the great leaders Thou hast given our country for the government and for all the organized interests of the people. In them we have seen Thy righteousness. In them we have seen Thy purpose working. In them we have glimpsed Thy love and care.

Give to all the nations of the earth, we beseech Thee, light and leadership today. Open the eyes of all those who seek to instruct their fellow-men, and bring together in one band the leaders of all nations, that we may together seek to do Thy will, in perfect harmony.

Reverently we hold in memory our leaders of the past. Teach us greater loyalty to those who are true leaders of the present. Through our leaders may we come more nearly unto the stature of the fullness of Christ. Amen.

RICHARD K. MORTON

### *All Eyes on London*

AT THIS WRITING it is too early to attempt any appraisal of the London Conference on Naval Armament. One can hardly help, however, expressing a profound disappointment—which future developments may wholly dissipate—over the apparent tendency to jockey for the most advantageous position rather than resolutely to press for a noteworthy reduction in armaments. We even have the ironical spectacle of an American suggestion that we build an extra battleship—as the way of initiating a naval holiday!

The present tension should not make us blind to the fact that the very idea of such a conference as that which is now in session is something new in human history. Up to the time of the Washington Conference, every nation had assumed that it was "nobody's else business" how many ships it had. Today, nations are at least admitting that their naval programs must be justified before an international public opinion. That the size of a navy is held to be a matter for international agreement, instead of a merely national decision, is in itself a ground for high encouragement.

For, as Walter Lippmann has pointed out, if nations arm on the basis of a general agree-



ment, one of the worst evils in armaments begins to disappear. For the most terrible thing about them is not their enormous cost (cosmetics and cigarettes are probably more expensive) but the sense of *fear and insecurity* which they arouse in others and which, in a vicious circle, lead to still greater armaments and then to more fear. If the size of armaments can be fixed for a period of years by international agreement, so that each nation knows what the others will have, at least a substantial step in getting rid of suspicion will have been made.

But such a gain would be too small for a conference that is attended by the prayers of millions who believe that the Pact of Paris can and should lead to a new spirit in international life. They feel of it as Longfellow felt when the destiny of the American nation hung in the balance:

"Humanity with all its fears,  
With all its hopes of future years,  
Is hanging breathless on thy fate."

As for our own delegation, we hope that the noble words of President Hoover on last Armistice Day will be their daily guide:

"We will reduce our naval strength in proportion to any other. Having said that, it only remains for the others to say how low they will go. It cannot be too low for us."

How, we are bound to ask, can our delegation reconcile its refusal to accede to the abolition of battleships with Mr. Hoover's words?

In any case, we cannot believe that the people in the churches have any enthusiasm for a naval parity reached by an increase instead of a decrease in armament.

### *A Pastor Looks at the Church Federation*

**A**LL OUR MOVEMENTS for larger cooperation and unity stand or fall, at last, in proportion as they have, or fail to have, unmistakable value for the local church. If we become absorbed in the problems of national boards and denomi-

national officials, and lose the point of view of the man who ministers day by day to the people in the parish on Main Street or in Jonesville, we do so at the peril of robbing our cause of its vitality.

It is refreshing, therefore, when we hear from an alert and thoughtful young pastor such a testimony to the place of the church federation in his own life as came the other day from Charles C. Noble, minister of the Kings Highway Methodist Episcopal Church of Brooklyn. We believe he spoke not only for himself but also, in substance, for countless others when he said:

"Two and one-half years ago I came to Brooklyn, a stranger. I expected a cordial welcome from my Methodist colleagues, and I was not disappointed. What did surprise me was the added welcome I received from an organization which, instead of being lost in a maze of mechanical duties, cut through all the barriers of denominational inhibitions and made me feel at home in Brooklyn. No wonder our Federation of Churches is to me far more than a conglomeration of committee meetings, official functions and drives for money. It is a source of fellowship and a medium of congenial service. Through it the isolated church is made to feel its vital share in the onrushing current of Christianity.

"The Federation could not do these things if it were just an imposing group of names on a letterhead. It could not command our loyalty and support if it were simply an office force conducted by figureheads. This organization is alive. It functions. Its commissions do business, initiate important projects, face real moral issues and mobilize the intelligent religious forces of Brooklyn. This organization is composed of the life-blood, the brains, the ideals and the high faith of multitudes of Christian ministers and laymen; and that means fellowship.

"I should feel lonesome in Brooklyn, without the Federation. There would, to be sure, be one less organization to support. We might save a little time by striking the Fed-



eration meetings from our crowded calendars. The religious education, moral reform, social service and comity programs would be hard hit, still we would stagger along somehow. But what about our smashed vision of unity; what about our brotherly love and Christian ability to work together? Brooklyn would become very like a desert with spiritual oases here and there. There would be no longer our fertile fields of friendship. It would be said that the churches did not value this struggling yet noble attempt to realize the Kingdom of Love enough to keep it flourishing."

### *Our Greatest World Opportunity*

ACCORDING TO a recent report of the Institute of International Education, the number of foreign students in the colleges and universities of the United States in the year 1928-1929 was 9,685. They come from more than a hundred different countries or colonies. They are distributed among 245 different institutions in all parts of our country, North, South, East and West. Twenty institutions each have more than a hundred foreign students on a single campus.

These bare figures should paint on the canvas of our imagination a picture of one of our supreme opportunities. How could we hope to minister more directly to world understanding and peace than by making these picked students from other shores feel truly at home in our midst, sharing in our fellowship, learning our best ideals, and revealing to us the rich treasures of their own heritage? And as for those of us who have wished that we might have some part in the Christian missionary movement around the world—have we stopped to think that in the persons of these foreign youth the world has been brought to our doorstep? And they are the very ones who tomorrow will be shaping the destinies of their own peoples, doing more than any others to determine the quality of their life. What kind of impres-

sions are these foreign students gaining while in our midst? Are they meeting with genuine understanding and friendship—or do they detect race prejudice and exclusiveness? And what kind of a picture are they getting of a "Christian" land? If our own personal living, our family life, our social customs, our industrial standards, our national policies, our racial attitudes are not revealing Christ to the Chinese, Indians, Filipinos, who are here, it is futile to expect our missionaries in China, India and the Philippines to meet with any great success.

### *A New Indian Problem*

ALL THOSE INTERESTED in the present critical situation existing among the American Indians turn with hope and expectation to the youth of this race. It is encouraging to know that some 65,000 Indian boys and girls are in schools today. Nearly half of this number are still being educated in the government boarding schools.

"What is the Indian student really like?" one is asked repeatedly. "What is he interested in?" He is interested in the same things that any other person of his age is concerned with. He longs to go to college or to have some vocational training. He wants a job in which he can earn money enough to buy an automobile or to see the world. He wants to get married—to have a home of his own. He is very certain he wants these things, but how is he to get them? There is little or no money to make available further education or training, and the Indian student has too many social adjustments to make to permit him to assume a financial burden also. In the boarding school, industrial and vocational training is given. The boys, it has been proven, make good mechanics, carpenters or printers. The girls are skilful as nurses and do excellent work in their home economics classes. After finishing school an Indian girl may decide to go back to the reservation to live and work among her own people.



A heart-breaking story generally follows. She finds she no longer fits into the life of her family; her standards of living are different; she speaks a strange language. She does not want to sit around and marry one of the old Indians; she wants a job. Hoping for help, she seeks the Government Agent and asks for work. But he informs her that there is no work. There are no employers on the reservation, which is not located near any industries. What choice is left to this girl who came home so expectant? She may give up the new ways of life that she has struggled so hard to learn and return to the life of the old Indians—or she may leave the reservation and seek employment in some town or city.

One of the most serious and perplexing problems now facing those who wish to help the young Indians in their efforts to become self-reliant and independent citizens of their country is in connection with that great growing group which is migrating to the towns and cities. They have difficulty in securing work. They are not well-trained and have little understanding of the modern competitive life or of social regulations which make life in cities possible. Those who do secure employment are poorly paid and must seek living quarters in the most undesirable parts of the city. They have little or no healthy recreation or social life and, while the majority probably come from mission churches, a natural reticence keeps them from identifying themselves with their own churches in the city. City churches, with a few exceptions, seem to know little about these Indians.

The new government administration of Indian affairs seems to hold great promise that the future for these boys and girls will be brighter than the past has been. The churches too, it is hoped, will study this new development in order to plan community programs which will undergird these young Indians at this critical time in their development and in the development of their race.

### *A Community Educational Program*

THE inadequacy of a standardized program of religious education for nation-wide use has long been felt, and various movements are in progress, tending to overcome its limitations. Week-day schools, vacation schools and training schools under the control of the united churches of a community have developed programs for community use which provide some opportunity for adaptation to meet community needs. Recently, some experiments have been made to extend further this adaptation. We may notice three such experimentations going on in New York State.

In the field of public education, the consolidated school for rural districts has taken the place in many communities of the old-fashioned district school. A somewhat similar movement for rural communities is seen in the plan for consolidating rural church schools. In at least three counties in New York State the churches within a given area have united their church schools—certain grades meeting in one building and certain other grades meeting in the other buildings available. This makes possible a departmentalization which the inadequate facilities of any one church would not allow and also enables each department to provide a better equipment than would be available otherwise.

In Tarrytown a community director of religious education has been secured to serve all the churches of the community. Presumably he will address himself first to the development of better facilities for the training of leadership. As time goes on, however, he will inevitably have to face the question of improved equipment and a teaching program better adapted to local needs.

In the Borough of Queens, under the auspices of the Religious Education Department of the Greater New York Fed-



eration of Churches, several churches have united in securing a common director of religious education. It is anticipated that under such leadership an integrated program of religious education will be worked out in the week-day schools, Sunday schools and vacation schools which will be developed according to a unified plan.

In many weekday and vacation schools experimentation is going on. It is expected,

### *The Federal Council and the Unity of the Church*

THE FEDERAL COUNCIL is not concerned about formulating direct schemes for church union. Among the constituent bodies of the Council are many whose theories of church government and policy do not lend themselves readily to the idea of organic union. The Council is aiming, however, to bring the churches together on such a basis of cooperation that a deeper and finer spirit of church unity may be consequently developed.

We all recognize that it would be worse than useless to try to bring about organic union by any ecclesiastical effort put upon the denominations from the outside. Organic union, when it comes, must come out of the full and free consent of all organizations involved. The aim of the Council is to generate an atmosphere of mutual confidence and respect.

We are coming to recognize more and more that the churches are not fighting among themselves. Each denomination is an inheritor of certain ecclesiastical legacies from the past. No denomination today, except some of the smaller ones, can be looked upon as, in any sense, the creation of the present time. Each has its roots far back in the past. That means that today the members of all denominations alike have to deal with situations which they have not themselves created. There is, of course, the further fact that, after men have been reared in a given denomination, they natu-

ally feel more at home in the group in which they have been reared. and highly desirable, that some process of developing local initiative in building the teaching program of the churches in the light of community needs will develop. Meanwhile, the denominational and inter-denominational agencies will continue to supply suggestions regarding teaching methods and material which can be built into these teaching units of the local community.

rally feel more at home in the group in which they have been reared.

Every great advance in social progress that promises to be at all final comes as the result of forces which have been working through long periods. The change finally comes as the formal recognition of a state of things that already exists.

The churches are now coming into a relation of spiritual unity to a greater degree than at any period in the history of Christianity. It would not be too much to say that there is more real spiritual unity between denominations today than there ever was in the old days of the so-called united church—the days before the Reformation. In that old day, the unity was one of formal organization. Today, the unity is one of the inner spirit, and of increasing mutual esteem. At some time in the future, this spirit will so increase that it will seek for itself organizational forms, which will merely put into outward expression what is already existing in increasing force in the inner spirit. The need of what we call corporate prophecy, that is, prophetic utterances from the vast mind of Christian people, is becoming increasingly evident. If Christianity is to make its contribution to the solution of the larger social, industrial and international questions, it must be able to speak with a united voice. The need for such unified utterances is one of the effective forces working today toward some closer union of the churches.

—(Bishop) FRANCIS J. McCONNELL.



## *The Question Mark and the Exclamation Point*

### *A Personal Meditation for Lent*

IF ONE WERE to devise a coat of arms for the present age it would be something like this: In a scroll at the top the word Query, underneath it an interrogation point rampant and two exclamation points dormant. The whole world is a questionnaire. About half the world is asking, Whence did we come? and the other half, Where are we going? and the very few remainders are asking, What are we doing? We want to take things to pieces; we want to know how and why the wheels go round. We thought it was all so simple that a few questions and answers would be sufficient, but, strange to say, the farther we investigate the more we discover how little we really know. Many of the things which we called laws in science, good for all time and efficacious everywhere, we find at last were not laws at all but only guesses of men who guessed wrongly. We know what power does, but we do not know what it is. We think we see electricity, but what we see is only the clothes it wears. Nobody knows what it really is.

You want to save a second of time and gain an inch of space, but what's your hurry, if you don't know where you are going? Why are you troubled about space, when all the space you will need is enough for a few short planks in the windowless chamber of silence and rest? You want to telegraph to Mars and gossip with the evening stars when the lamps are lighted down the Milky Way. You want to find out things in chemistry, in physics. You want to sail on voyages of discovery with "Winkin, Blinkin and Nod"; but in the meantime, with all your fuss and feathers, with all your queries, and boasted wisdom, has the child's spirit, which is the best thing about you, died? However young you are, you are old, when you have lost that spirit. How can you expect to enter the Kingdom of Heaven when

Jesus said that nobody who had lost the child-spirit of reverence and wonder, of love and worship, would be able to feel at home there?

You have forgotten how to "loaf and invite your soul." You never worship any more. You do not want to hear a nightingale sing, you want to put your scalpel into her throat and find out where the music comes from. You do not want to pray until you can see just what is at the other end of the line. You go through the garden and pluck its flowers, but you never meet the Gardener. You love to talk about the evolution of man; but it is only of his body that you are thinking and wondering where some of his useless parts came from. If you came *only* from the amoeba through the anthropoid apes, why aren't you back there with the rest of your family, developing your prehensile strength and throwing cocoanuts at your neighbors? Did it ever occur to you that the reason you are not there is because some power was let down from above to lift you up?

Wouldn't you like to come to the place where the exclamation point would overtop the interrogation point, where the marvel of God's grace and the love which stopped not at the Cross would hush all your questionings and bring you into life as into a great cathedral, where the holy hush of angel music would entrance your soul? The reverent souls are those which look out into the great open vistas, where, with stars for tapers tall, they can see the city which is afar off and the path which leads to it through unshadowed spaces. He whose heart is attuned can hear the music of the spheres as a background to the chant which the angels sing, "Holy, holy, holy, Lord God Almighty, heaven and earth are full of Thy glory. Glory be to Thee O God most high!"

CHARLES L. GOODELL



## *A Neglected Task of Organized Christianity*

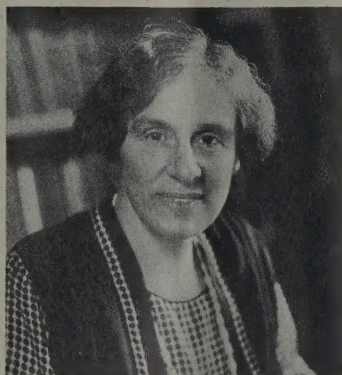
By A. MAUDE ROYDEN \*

WHEN I LOOK at the mass of the people who are alienated from the churches, it seems to me that the reason is not in our theology half so much as in our refusal to find that battleground where Christ, if He were here, would be fighting. There are many people to whom what we call intellectual difficulties never occur at all; there are masses of people who take no interest whatever in organized Christianity, for quite another reason.

I do not say that if Christian people did what Christ did they would be popular; I am quite certain they would not; but their unpopularity would be a vital thing, a challenging thing. They would have great adherents and great enemies. There would be no apathetic alienation. And that is at present what we have to face.

I met some rescue-workers in China whose business it was to try to rescue girls who had been sold into prostitution. It was a work of mercy indeed, and a Christlike work. But the idea of questioning a social order which encouraged prostitution was no part of it. I do not say they refused to face it; it simply did not interest them. "We take no interest in social reform," they said to me, "we wish only to rescue these girls from their evil life." I asked how they came to need rescue from an evil life and was told that they are practically always sold into it by their parents. It is not that their parents are more cruel or less devoted to their children than others, but poverty in China is sometimes so terrible that they must choose between their daughters dying of starvation or being sold into a brothel; and so they sell them. It is in famine times that this selling chiefly takes place. It is in famine times and from the famine areas that there come boat-loads of girls to be sold at two shillings a head. It is a social condition which compels parents to see their children starve or else to sell them. I think that the scientist who is endeavoring to alleviate the poverty of China is attending to a weightier matter of the law than those Christians who can only pick up the broken human beings whose presence in a brothel is due to extreme poverty on the one hand and a fundamentally wrong idea about sex on the other.

This indifference to the causes of such tragic effects, brought home in such a heart-rending way in this particular case, is terribly characteristic of or-



A. MAUDE ROYDEN

ganized Christianity all over the world. Our real and often self-sacrificing kindness to the broken individual is wasted by our cowardly shrinking from the question—how comes that individual to be broken? That is the real weakness of organized Christianity.

Who has the courage to challenge the whole system under which we live? Yet this is involved in our claim to be Christians. Our system, the system under which we in the West live, the system which we are extending to

the East, is an industrial system. The worst feature of the industrial system is the way in which it crushes out individuality. The best thing about it is, of course, that it produces wealth, and I am not speaking sarcastically when I say that that is the best thing, for poverty in itself is terribly hard on the individual. But the method by which we are escaping or seeking to escape from poverty has its own great dangers. We offer it to China, to Japan and to India, as a cure for their poverty. And organized Christianity ought to be watching with intensity of interest, and challenging with perfect courage, the evil things that are involved in that cure. Is there any means by which we can make the world rich—even countries so poor as India and China—without the terrible danger of crushing out the individual life? "Is not the body more than meat, and the soul than raiment?" Ought this not to be in our thought if we are Christians?

No one was more sensitive to beauty than Christ. And we, almost with indifference, substitute for the work of the individual craftsman—which nine times out of ten is beautiful; which almost always has some kind of beauty because it is the expression of an individual mind—millions and millions of objects which cannot have beauty because there is no creative life in them at all. In this respect poor China is the richest country in the world. India and Japan have consented, in order to meet the tastes of Western people, to produce mountains of rubbish. Alongside of some very beautiful things you will find much that is ugly and showy and mean. But even now China produces little that is sheer rubbish. And when you see a Chinese craftsman at work on a piece of ivory to which he gives years of his life, to make it into something beautiful, you feel that not only is he making something beautiful, which it is worth while to have lived for, but that he himself is a finer per-

\* A sermon at the Guildhouse, London.



son because he has been able to express himself in that work.

It is our awful mechanical civilization that crushes the sense of beauty out of us. Not only is our creative power atrophied when we are put to work that is purely mechanical, but even our tastes become standardized. People who produce the same things will like the same things eventually. It is not only that what we produce is ugly: It is also that at last we like ugly things.

Some people defend the system on this ground: "When you have put on machines everything that can be done by machine, you will greatly have lessened the burden of human toil. Men and women will then work only a few hours a day, and they can make the rest of their life in their leisure." "But," I say, "to us it would not seem life at all if we could not put ourselves into our work. To work for a few hours and then make our real life in our holiday time, would not seem to us to be life at all!" They reply: "No, that is true of a minister of religion; it is true of an artist; it is true of a poet; but for the mass of the people it is not true and it cannot be true." But to whom is the artist to appeal when we have standardized production for all the rest of the world? To what is the minister of religion going to appeal when he speaks of the Creator God if the men in his congregation do not know the joy of creation?

The artist cannot produce his best work if he has a public that does not understand it. There is an interplay between the creative artist and the world for which he makes his art. It was said of the Greeks that every Greek knew a good statue when he saw it, and that was why Greek artists produced the world's greatest statuary. Every Elizabethan Englishman knew a good play, and that is why the age of Elizabeth gave us the world's greatest outburst of dramatic literature. You cannot compose great music if you live in a world of the tone-deaf; you cannot paint great pictures for a world that is color-blind; and you cannot really commend religion to people to whom the first attribute of God is incomprehensible.

I do not know yet the way out, but I realize, with a sense of guilt, that this is probably because I, like the rest, have given so terribly little thought to the matter. Nine times out of ten, if I say either to an Englishman or to an American—"Can you see where we are going? Do you think it is good or bad?" even if they say "It is bad," they say also "It is inevitable." If it is bad, it cannot be inevitable; and it is for the Church to point that out, and to challenge the world on this score.

I maintain that it is with such questions as these that organized Christianity should be concerned; that it is with these weightier matters of the law that we

should concern ourselves first, and not with the precise method by which we should celebrate Holy Communion or ordain ministers of religion. I care too much for these things to say they are unimportant; but I feel certain that it is these weightier matters which must come *first*.

We pretend that we are so busy looking after the individual sufferer that we have no time to seek the causes of his suffering; that we are tolerant of evil doing because we are charitably minded. But I believe that the average Englishman and woman—I believe all people everywhere who are Christians or who have lived in a Christian country—dimly know that to Christ their individual lives, their individual gifts and personality, are things of infinite value, and that organized Christianity ought to have something to say on this subject. And I know that those who are so far away from the churches that they no longer even know or care what Jesus Christ taught, still know, perhaps more dimly still, that whatever religion does, and whatever it teaches, its concern should be with these things; that if there is a God He must care about these things; that if He does not He is not God; and that if religion is not concerned, it has no interest or reality for them.

## Twenty-first Anniversary Dinner

On the evening of March 4, the Twenty-first Anniversary Dinner of the Federal Council of Churches will be held at the Hotel Pennsylvania, New York. The responses already received indicate that about a thousand friends of the church federation movement will come together at that time to review the progress made during the period while the Council has "come of age" and to consider the demands of the future.

The program of the evening centers around the Church. Speakers from various walks of life will bring their own special point of view and experience to bear upon this theme. The program of addresses is as follows:

*A Layman Looks at the Church.* By Honorable Charles H. Tuttle, U. S. Attorney, who will also be the toastmaster of the evening.

*Youth Looks at the Church.* By Margaret Applegarth.

*An Actor Looks at the Church.* By Fred Stone.

*An Educator Looks at the Church.* By Helen Clarkson Miller.

*A Churchman Looks at Church Federation.* By Bishop Francis J. McConnell.

*The Church for Our Day.* By Harry Emerson Fosdick.



# What Christ Means to Me

By C. F. ANDREWS, of India

ONE of the changes that I have to relate, after many years abroad, is the expansion of all my own previous ideas with regard to Christ's work and presence in the world. My conception of what is meant by the word "Christian" has been altered. For I have found Christ far beyond the narrow limits of sect and creed and church.

I recall to mind almost daily, with renewed joy, the freedom with which Christ Himself accepted the faith of the Roman centurion and Samaritan woman, as also the Greeks, who came to Him just before the Passion; and again the Syro-Phoenician woman. The orthodoxy of Christ's own contemporaries would have excluded these from the fold of the faithful, but not so Christ Himself. He said: "Verily, I say unto you, I have not found so great faith, no, not in Israel. And I say unto you that many shall come from the East and the West, and shall sit down with Abraham, Isaac and Jacob in the Kingdom of Heaven. But the children of the Kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."

It is not possible to mistake this attitude of Christ toward religion. The more one studies it, the more fundamental it is found to be in His own interior conception of human life. No outward profession of a creed had any value for Him apart from the inner faith which went with it. Hypocrisy was felt by Him to be one of the most deadly sins; and the profession of a religion without its practice was the form of hypocrisy that He challenged most of all. The years that have intervened since the Great War, which brought ruin and confusion to the Western world, have revealed how superficial the acceptance of Christ's teaching has been in the West. Just as the Jews rejected His message two thousand years ago, so today it would seem as if a new rejection had taken place, in the countries which are called "Christian." Such has been more and more the conclusion to which my own thoughts have driven me. I have often found Christ more truly in Africa and Asia than in Europe.

On my return to England after a very long absence in the East, the word "heathen" that I constantly heard repeated by pious people jarred upon me in an unexpressibly painful manner. I had been living all these years in the homes of the people of India who do not call themselves Christians. It had been my rare privilege to be accepted as their welcome guest; and I had received from them a gentle and kindly courtesy; for they had learned to love me as a man of religion. On the other hand, in certain places in Christendom, I had been little less than outcast by those who profess and call themselves Christians,

simply because I had upheld the doctrine of Christ concerning racial unity—"There can be neither Jew nor Greek, barbarian, Scythian, bond nor free; for we are all one man in Christ Jesus." It has been natural, therefore, that I should long for a new outlook more in accordance with the principles of Christ Himself, and less involved in that old Judaic conception of religion, to set us free from which He came into the world.

I have met in India, not occasionally, but on a very extensive scale, those whom I could recognize at once as far above me in simplicity and self-denial, in humility and thirst for God—men and women to whom the Beatitudes, pronounced by Christ on the poor in spirit and the persecuted, are far more a daily reality and practice than they are with me in my own life as a Christian. I cannot for a moment think of these persons as alien to Christ, merely because they happen to be born in the East, rather than in the West. To put it in another way, the East has shown me almost every day, while I have lived there, the essential meaning of Christ's teaching; while the West, which professes His name, seems to have lost touch with that essential meaning and to have evolved



C. F. ANDREWS OF INDIA CONFERS WITH R. R. MOTON OF TUSKEGEE INSTITUTE ON WORLD PROBLEMS OF RACE



a new philosophy of life of its own in which the greater number of the Beatitudes have little place. It has blandly ignored Christ and denied Him. It becomes, therefore, absurd to make these old crude distinctions and to divide mankind into compartments, which are only misleading.

When we turn from the personal lives of the Indian people with whom I have lived all these years, to the literature which is regarded by them all as a part of their own sacred scriptures, I find in this also passages of such deep spiritual beauty and moral insight that I have found myself saying: "This is nothing else than Christian." It has to be remembered, in this connection, that the very greatest of all these passages are historically dated many centuries before the birth of Christ. Therefore, it is not possible to say about them that they were drawn directly or indirectly from teaching contained in the New Testament. For, in their case, at any rate, the New Testament had not been written when they were composed.

I would take, for example, one famous passage from the Dhammapada, or Buddhist teaching:

"Let a man overcome anger by love,  
Let him overcome evil by good,  
Let a man overcome greed by liberality,  
Let him overcome the liar by the truth."

Here is the very sentiment of the Sermon on the Mount expressed in the noblest form. It is not possible to take exception and to minimize this view of things, as I have often seen it done, saying that such a passage was isolated and had little or no effect upon life and conduct. For the reverse of this may be historically proven. The passage which I have quoted is not an isolated expression, but the heart of the Buddhist faith itself, as it was lived in India two thousand years ago. Instead of remaining a mere literary aphorism, it molded the lives of thousands of devoted men and women, who gave up the world and all its pleasure. They were carried along on the full flood-tide of spiritual joy, eager to fulfil its teaching. The saints and martyrs and confessors of the early Buddhist religion are not unworthy to be compared with those of early Christianity itself.

A second example might be taken from the Bhagavad Gita. Here, also, the effect of the sacred teaching upon life has been no less remarkable. It runs as follows:

"Thy right is to the work, but never to its fruits,  
Let not the fruits be thy motive,  
Nor take refuge in abstinence from work.  
Standing in union with the Soul, carry out thy work,  
Putting away all attachment."

To this may be added the following verse:

"The Supreme Spirit is to be found by individual love.  
In this all beings dwell,  
By this the Universe is stretched forth."

This last passage is an echo of the earlier Upanishad teaching, and it runs through all Hindu sacred literature.

It may be well to take further example from another religious development in the north of India, the Sikh religion, with which it has been a great joy to me to come very frequently into close and intimate contact. Though this movement is much later than the birth of Christianity, yet there is no clear proof of any historical link or connection between the teaching of its founder, Guru Nanak, and the Christian Scriptures. Still it would be difficult to find anything more essentially Christian in spirit than the following passage from the "Granth Sahib," which is daily recited and has marvelously affected the conduct of the Sikhs themselves:

"Farid, if a man beat thee, strike him not in return,  
But stoop and kiss his feet.  
Farid, if thy soul longs for the Lord of All  
Become as the grass for men to tread on.  
Farid, when one man breaketh thee, and another  
trampleth on thee,  
Then thou interest truly the Temple of the Lord."

Some of the most cherished days in all my religious experiences of the East have been spent among the Sikhs, dwelling among them in their own homes, listening to their own religious songs and sharing their life with them. I can say with conviction that these words, daily repeated by their lips, have sunk into their souls. It would be difficult to find a more generous or forgiving people, or a nation that bore less malice in its heart.

What has very greatly helped me, in considering patiently this religious situation in the East at first hand, has been to turn to the pages of a writer, such as Clement of Alexandria, and to note how the early Christian thinkers emancipated themselves, when dealing with the same problem in their own day and generation. While speaking out quite plainly the truth in love, concerning gross idolatries and immoralities in the old pagan cults which led mankind downward to the pit of destruction, they did not put on one side the teaching of Plato and the religious dramatists among the Greek classics, but rather assimilated their teaching to their own Christian faith and expressed their own Christian beliefs in the very language of the greatest of the Greeks. They left more and more behind them, as a discarded creed, the narrower conceptions of God, which ancient Judaism had taught, and dwelt upon the supreme idea of the *Logos*, which they derived from Plato himself. Christ, they taught, was the universal Son of Man, not the Son of David only. He was the "Light that lighteneth every man coming into the world." That was a favorite phrase among them; and even Tertullian, the Latin-speaking ascetic writer, who was not seldom harsh and nar-



row-minded in his outlook, could write about the "anima naturaliter Christiana" among those who were not Christians. This one phrase of his writing has remained, down the centuries, as a current coin among mankind, while much else that he wrote may well be forgotten.

It was impossible for me to doubt that the Greek Fathers, if they had come face to face with the higher Indian religious thought which we meet today, would have developed still further the same line of world-wide Christian ideas, and would have sought to embrace, within the universal conception of Christ, those gifts and graces to humanity which Hinduism

has to offer. They would have pointed out how, according to Christ's own teaching, in His parable of the Last Judgment, every noble act of charity, every deed of unselfish service—rendered, it may be, without any conscious realization of His presence—has its full recognition from Him, the Son of Man, who blesses it with the words, "Ye did it unto me." For the moral and spiritual devotion of India, throughout the ages, is surely one of those "good and perfect gifts, coming down from the Father of lights with whom there is no variableness, neither shadow of turning."

## Can Village Churches Get Together for Real Religious Education?

By ARTHUR K. GETMAN

*Chief of the Bureau of Agricultural Education, New York Department of Education*

IN MY TWENTY YEARS of experience as a state supervisor in the public schools of New York, I have noted great progress in education. At least three evidences of such progress are to be found. First, more adequate facilities in buildings and equipment have been provided, as shown by the fact that in the last decade the people of the State have invested nearly six hundred millions of dollars in new buildings. Secondly, the teaching personnel is much better trained and is more adequately compensated. The average salary for all teachers in the State twenty-five years ago was \$707; today it is \$2,194. In cities, the average salary has increased in this period from \$1,007 to \$2,588. The requirements for a teaching certificate have been greatly increased. In the near future, three and four years of professional preparation will be the minimum requirement for teachers in all types of schools. Thirdly, a vast and far-reaching change has been brought about in the enrichment of the curriculum to meet the individual differences in pupils.

During the last fifteen of my twenty years of public school experience, I have been actively engaged in superintending a large city church school. I point proudly to a completely organized program of five departments, each functioning separately and under an organization and method suited to the needs of the several groups of pupils. Seemingly, I have not been spared any of the trials and problems of the average superintendent, but I have been fortunate in being



ARTHUR K. GETMAN

able to transfer the experience gained in public school activities to Sunday school problems.

As a Supervisor in the State Education Department, I deal chiefly with small rural villages having a population of approximately 2,500 or less. Many of the school superintendents, principals and teachers are actively engaged in some form of church school work. From them, as well as from my own observations, I have gathered many evidences of the well-nigh complete breakdown of many small church schools in coping with present-day problems.

Recently, a survey was made of the 55,000 pupils in the Sunday schools of the Troy Conference of the Methodist Church. For the past five years there was an average loss of more than 1,000 pupils each year in the total average attendance. Of this number nearly 86 per cent were between the ages of 13 and 18 years. I have personal knowledge of hundreds of villages supporting from three to seven Protestant churches, and as many church schools. A recent study made in 13 rural counties of the State leads one to draw the conclusion that in many areas the villages are over-churched from the standpoint of the number of organizations that are being supported.

The gist of my suggestion is this. Adequate school organization and departmentalization in the small church is practically impossible. The difficulty of securing trained teachers who are both consecrated to the task and who are competent to meet the complex



problems of modern Christian education is so acute that, by the time teachers enough to supply all the church schools of the community are secured, much incompetence creeps in, or else poor pupil grading is resorted to. We have, too, the paradox of having all of the pupils in a community attending one public school for five days each week and playing together on the sixth, and then, when Sunday comes, finding their way to separate church schools (so far as they attend at all).

Why is it not possible in hundreds of our rural communities for the church schools to combine and conduct one well-organized, adequately equipped and well taught central school?

I am convinced that such a school has three outstanding advantages.

### WHY A CENTRAL SCHOOL OF RELIGIOUS EDUCATION?

First, an effective organization would be made possible. Departments for the beginners, primary children, juniors, young people and adults, are in my opinion indispensable to effective Christian teaching at the present time. The great loss of young people from the churches of the Troy Conference bears testimony to the fact that the school is not meeting the needs of these young people. The whole field of right attitudes in worship and right relations with one's fellows is a vital factor in Christian education. It was very difficult to teach these attitudes and ideals in groups when, as in the church school of a former day, the entire group met as a body. The adults enjoyed the activity because they derived inspiration from the children, but the younger pupils' interests and needs were sadly neglected. In a central school, the number of pupils enrolled would permit of a departmentalized program which is certain to result in more effective teaching. If the testimonies of young people of my personal acquaintance are rightly evaluated, we have no doubt as to their cordial endorsement of the opportunity to learn how to lead by leading and how to worship by worshiping with a group made up of boys and girls of similar ages.

Secondly, the available teaching personnel of the entire community could be concentrated on the organization and teaching problems of one school. Teacher-training classes and faculty meetings by departments would be made possible. By these and other means, the curricula for the various departments could be developed to meet group needs. Improved courses of study, including extra-curricular, social and recreational activities and special programs, could be carried out. The contributions of all the various denominational publishing houses would be available for study and adaptation to special needs.

A third advantage in a central school is found in

an effective use of the equipment and facilities of the several churches. Small churches were constructed with no thought whatever for present-day needs. Suitable auditoriums, assembly rooms and an adequate number of classrooms are lacking. The usual church auditorium, school assembly room and three to six classrooms completely thwart a departmentalized program and individual class teaching. In a central school plan the church facilities could be combined. The beginners and primary groups could meet in one church, the juniors and young people could meet in separate quarters in another church structure, while the adult classes could meet in a third building. By such a utilization of rooms and equipment the physical environment could be greatly improved.

The matter of instructional material and library books is in need of attention in such communities. In the public school, the pupils usually find the best in modern literature for their use. The church school libraries which I have observed are conspicuously handicapped by both a meager and an inappropriate selection of books suited to the several age groups. The concentration of available funds for the purchase of books and materials for the different groups would insure increased efficiency in this important branch of Christian education.

### OVERCOMING DIFFICULTIES

"But," someone inquires, "how could we organize such a school? Are there not too many difficulties in the way?" To be sure there are problems and difficulties to be met. What worthy enterprise does not meet them? But if a knowledge of the need for and the advantages of such a program is accompanied by an earnestness of purpose, the administrative adjustments seem simple. A "Community Board of Christian Education" (or some other interdenominational agency), appointed by the official bodies of the several churches and responsible to them, should be able to administer a sound program with respect to a wise use of facilities, a proper organization and teaching content and an effective use of the teaching personnel. For more than a hundred years, boards of education elected by and responsible to the public have conducted the public schools of this country; and for the present school year there are more pupils enrolled in the high schools of this country than in all the rest of the world put together.

Problems of financing and church membership will emerge early. I have faith in the sound judgment of church men and business men in our smaller communities so that there should be no real problem of raising funds and disbursing them for current expenses, missions and other church obligations.

Proper adjustment in church membership of pupils is a bit more difficult of solution. My immediate sug-



gestion is that, if persons persist in the conviction that young people will be drawn away from their particular church, a portion of the year could be set aside for special instruction of pupils by pastors and laymen in the several churches. Such a period, perhaps during the Lenten season, would enable pastors to give such instruction as they deemed advisable. My further suggestion would be that efforts be concentrated on making graduation from the junior department the natural concomitant of joining the church.

Truly, those of us in positions of responsibility in the churches must face the challenge of an improved program of Christian education. There are some, to be sure, who will persist in holding to former methods. These are like a member of the Westminster Assembly, who many years ago declared, "O God, we beseech Thee to guide us aright, for we are very determined." If our determination is spent in the right direction we shall listen to the expressions of our boys and girls. One can hear them saying: "We want a hand in meeting big questions. Shall we align ourselves with the Church? What can the Church offer to us? Look at the squabbling among denominations. Questions of the authenticity of events that happened 2,000 years ago or statements of faith pre-

pared hundreds of years ago by persons such as we are, are not the real problems on which our brotherhood and welfare will depend during the next half century. You talk of peace on earth and acclaim the spokesmen of two great nations, yet the same year the civilized countries of the world spend four billions for the trappings of war, the largest sum expended in any year in the history of man. It would surely be big business to make Christ and all that He has taught and all that He represents control and dominate the personal and social activities of men."

The burden of my suggestion, then, is that a central school of Christian education in hundreds of our smaller villages will do much to assist us in meeting our rightful obligations to the children and young people served by such communities. Much excellent and consecrated work is now in progress in these places in both Sunday and week-day schools. By and large, however, my observations lead me to the inevitable conclusion that a focusing of effort and talent of the Protestant churches upon the common problem of Christian education for the entire community, will bring results in this field that will compare favorably with the achievements that come from the centralization of funds and efforts in the public schools.

## A BLIND SPOT IN AMERICAN PEACE EFFORTS

By TUCKER P. SMITH

*Executive Secretary, Committee on Militarism in Education*

AN American Secretary of State fathered the Paris Pact renouncing war and secured American ratification of the same. President Hoover and Premier MacDonald are trying desperately to persuade the great powers to join in a reduction of armaments. A number of these powers have signified their intention to accept the compulsory jurisdiction of the World Court in justiciable cases. Our own Secretary of State suggests that we can now enter the World Court. President Hoover and the press of the country have expressed great concern at the report that shipbuilders have worked against disarmament. The World Federation of Education Associations this summer, assembled at Geneva, called upon its various national bodies to eliminate military training from the schools and to substitute adequate training in character and citizenship. For twelve years our own National Education Association has been on record (through the Department of Superintendence) to the effect that military training is educationally unjustified in the school system.

But the enrollment in the Reserve Officers' Training Corps in high schools and colleges gradually increases. The enrollment of the R. O. T. C. in June,

1923, was 92,851. In September, 1927, it reached 124,833; for 1928-29 it reached 126,453. We continue to train our boys and girls in the old and fatal notions, and to enroll them personally in and tie them emotionally to the military machine. While the defeated Central Powers turn their old military academies into progressive schools for social service, America stations 1,825 Army men in her leading schools and colleges—to teach what? Truly there is a blind spot in our peace movement, not to mention a survival of outworn psychology and pedagogy in our educational methods.

Why does the R. O. T. C. grow?

1. Because many (possibly most) sincere citizens think that "the training does no damage unless it makes boys want war." They overlook the fact that wars arise out of old habits of thought and feeling which lead the mass of men into war against their wishes, rather than because they "want war." Military training keeps these habits alive, and just because they are unconscious habits, rather than deliberate and outspoken aims, people are unaware of their dangers. Due to the fact that the real results of military training are subtle and unconscious changes in our



outlook rather than gigantic expenditures of money and very visible and very obvious fleets of battle-ships, the public overlooks their significance.

2. Because many citizens still believe that military drill is good physical training, good character building, good citizenship training—and, of course, our War Department advertising adds to the prevalence of this notion. The average citizen does not know that modern educators have long since declared military drill comparatively poor education, poor exercise. Neither does the average citizen know that the R. O. T. C. devotes very little time to these objectives.

3. Because many schools and colleges are willing to accept this federal aid for a mediocre program rather than secure the funds for a genuine program of physical education.

4. Because polo ponies, prizes and awards, pretty girl sponsors, snappy uniforms, public displays and

other "popularizers" make training attractive to students for personal reasons.

5. Because the training is compulsory in so many of our great universities and city high schools.

6. Because there are very active groups and interests working for the training and trying to silence all opposition to it.

7. Because some people believe it is necessary for national defense. But this argument is apt to be left in the background by many advocates of drill and there is not much discussion of whether the R. O. T. C. really has preparedness value. The War Department even discontinued the bayonet drill. Military men find it hard to justify the high school R. O. T. C. on grounds of technical preparedness.

8. Because some nervous people fear we are going to be overrun by "Bolshevism" and think they see in military training a means of suppressing it.

## A Successful Plan of Community Evangelism

By CHARLES R. ZAHNISER

THIS is the simple story of how the churches of one community have for several years been working together in evangelism with gratifying and significant results.

The Homewood-Brushton district, comprising the Thirteenth Ward of the City of Pittsburgh, is a typical middle-class residential section with the usual amount of retail commercial business and some light manufacturing. The population in 1920 consisted of 29,224 persons, of whom 23,675 were of native white American stock, 1,757 Negroes and 3,781 foreigners, mostly Italians. There are nineteen churches, of which eleven are white Protestant.

These eleven churches are united in the Homewood-Brushton Council of Churches, through which they carry on their community programs together. The organization consists of the pastor and two lay representatives of each congregation, one of whom is ordinarily the superintendent of the Sunday school and the other a member of the official board. Meetings are held monthly on Saturday evenings. Programs of work are carried on through the following Committees: Evangelism, Religious Education, Social Service. There is no employe, no office; when such service is needed, call for it is made on the Pittsburgh Council of Churches.

The program of cooperative evangelism has for years been prominent in the work of the Council and with constantly increasing appreciation by the participating churches. The cooperation undertaken aims at three things: first, a community-wide approach, so as to reach everybody in the neighborhood for the service of Christ through some church; second, mutual stimulation of workers through conferences over

community needs and tasks and through meetings together for prayer; third, reciprocal promotion, particularly in the way of unattached people being encouraged to unite with the church of their natural affiliation by pastors and workers of the other churches. A common feature of the monthly meetings is the exchange by pastors of names of persons they have discovered in their calling and urged to attend some other church which they found to be their choice.

Frequently (though not every year) a careful census of the entire district is made to locate definitely the unchurched. The data thus secured are assembled and made available for all. In 1924, such a census was made by employed canvassers. Sometimes it has been done by volunteers. Always, by some method or other, the people who are not identified with any church are being located so as to bring the churches' invitation to them.

Just because it is easier to do anything, good as well as bad, when "everybody's doing it," these churches all follow the same general program through the year. In particular, they all stress their work for definite decisions for Christ in the pre-Easter period.

For a number of years, a series of Sundays in the pre-Easter period have been designated to be observed in similar ways in all the churches. Last year, six were designated, as follows:

1. Prayer and Evangelism. Sermons in all churches on this theme.
2. Personal Evangelism. Sermons in all churches explaining and urging personal soul-winning.



3. Exchange Day. Exchange of pulpits by all the pastors in the community, each preaching on the evangelistic needs and program of the district.

4. Roll Call Day. Membership roll calls in various forms in all the churches and special efforts to reach negligent or inactive members.

5. Young People's Day. Emphasis on Sunday school, young people's societies and reaching the young for Christ.

6. Family Day. Effort to get families to come and sit together in the church service.

During the pre-Easter period the pastors meet every Friday forenoon in the Episcopal Church for an hour together in prayer. At these meetings there is no discussion, no visiting, the time is devoted sacredly to prayer with each other and for each other's work.

Promotion of the various features of the evangelistic program agreed upon is also undertaken together. Streamers stretching across the street near each church, posters on all the churches, window cards scattered throughout the community, folders distributed to every house, a weekly paper during the period of the effort, are among the means that have been used. Whatever is decided on for a given year is participated in by all the churches so as to make one impact throughout the community in support of all the churches.

But, with all this cooperation, there is no effort at constraining to uniformity. Each church proceeds by the methods its traditions have led it to cherish. Liturgical churches follow their traditional order. Other types emphasize communicants' classes, revivals. Any method any church wishes to use, it is free to follow. It is a case of all working together, but each in his own way, "that by all means we may save some."

### THE RESULTS

These churches have now been working together long enough for the results to be significant. Among these are the following:

1. The churches are united. There is a splendid spirit of mutual respect and cooperation. Rivalry in any invidious sense is at a minimum.

2. There is a marked Christian community consciousness. Deepened confidence comes to the individual worker as he sees how large is the army of which he is a part. The aims of Christian effort and the meaning of the Kingdom of God for his community are brought into sharper relief.

3. The churches are prosperous. Not all of them equally so all the time, of course; but the records of additions through recent years are gratifying. The relatively low membership mortality, when the number of removals is considered, is still more so.

### *Research Study on Long-Hour Day*

The seven-day week and the long-hour day still continue in many steel plants of the United States, although it is popularly assumed that they no longer exist in the industry, according to a study published in the February 15 issue of *Information Service* of the Research Department of the Federal Council of Churches. The report is based on data which covered steel plants employing a quarter of a million men and which were gathered during the past summer by graduate students cooperating with the Federal Council's Research Department.

The figures published by the Research Department indicate that 26.9 per cent of these men are employed for a seven-day week. As to the length of the working day, it is found that 46.6 per cent are working eight hours a day; 44.6 per cent are working ten hours; 2.1 per cent eleven hours; 6.7 per cent twelve hours.

The material, as presented in *Information Service*, is a strictly factual report. The comment is made, however, that the facts presented are of the highest significance in view of the public announcement in July, 1923, that the long shift in steel was being abolished.

The districts covered by the study were portions of Alabama, Pennsylvania, Maryland, Ohio, Western New York and Northern Illinois. Only companies operating some form of elemental processes of steel production, such as blast furnaces, open-hearth furnaces, Bessemer, rolling mills, sheet mills, etc., were included in the study. The number of plants in which the inquiry was made was 155, belonging to 127 companies. Statistics from 21 additional plants which belong to four companies are not included because they are regarded as too incomplete and unreliable for tabulation. The requirements for tabulation were that the data should be from official sources and sufficiently definite to be regarded as convincing and that they must cover every phase of the hours and days problem.

The names of the plants and their location are not included in the report because the emphasis is placed on the general results of the survey rather than on any attempt to make comparisons between conditions in particular plants.

While the 8-hour day is generally regarded as a considerable improvement over the 12-hour day for men in the continuous processes, the investigators are of the opinion that the 8-hour day still involves much 7-day work.

Wage rates for common labor range from 24 cents to 56 cents per hour, but in the majority of cases the range is from 35 cents to 45 cents. In at least 42



plants an age limit for hiring is in effect and the range is from 45 to 60 years of age. The most common age limit is 45 years.

Group insurance is in effect in at least 88, or 57 per cent, of the 155 plants. A pension system is in effect in at least 28, or 18 per cent, of the plants.

### *"The Social Work of the Churches" Fills Great Need*

When a new volume published by a church organization is the subject of extensive news reports in all parts of the country, including a first-page article in a great metropolitan daily like the *New York Herald Tribune*, it is an evidence that the volume is something far out of the ordinary.

A glance at the table of contents abundantly confirms this impression. Here one finds, as nowhere else in print, an interpretation of the relation of the Church to the most urgent social issues of our day and a comprehensive outline of the actual programs by which the Church is undertaking to meet the new social situation.

Chapter I is an interpretation of "Present Social Trends Affecting Religion," setting forth the influence of modern science upon the Church, the effect of changing moral standards, the weakened status of the home, the new place of women in society and the larger aspects of social, industrial and economic conditions.

Chapter II is a discussion of "Church Adaptations to Changing Social Conditions," bringing together a wealth of information concerning the newer church program in both rural and urban areas.

Chapters III, IV and V are devoted to an analysis of the social work of denominational, interdenominational and undenominational agencies, including the progress of church federations, local, state and national.

There follows a detailed analysis of the "social pronouncements" made by all the major religious bodies in recent years, classified under discriminating headings, such as wages, hours of work, child labor, collective bargaining, cooperation of capital and labor, distribution of wealth, race relations, immigration, international relations and agriculture.

Two supplementary chapters give an exhaustive list of the many organizations of social work with which the churches are having increasing contacts in local communities, and a classified and annotated bibliography of the most important recent publications dealing with religion and social problems.

The volume is edited by Dr. F. Ernest Johnson,

Executive Secretary of the Federal Council's Department of Research and Education. The price is one dollar, bound in paper; a dollar and a quarter, bound in cloth.

## Personal Religion No. 11

### MY CHURCH

Before I was born, my Church gave to my parents ideals of life and love that made my home a place of strength and beauty.

My Church enriched my childhood with the romance and religion and the lessons of life that have been woven into the texture of my soul. Sometimes I seem to have forgotten and then, when else I might surrender to foolish and futile ideals of life, the truths my Church taught become radiant, insistent and inescapable.

In the stress and storm of adolescence, my Church heard the surge of my soul and guided my footsteps by lifting my eyes toward the stars.

When first my heart knew the strange awakenings of love, my Church taught me to chasten and spiritualize my affections, sanctified my marriage and blessed my home.

When my heart was seamed with sorrow, and I thought the sun could never shine again, my Church drew me to the Friend of all the weary and whispered to me the hope of another morning, eternal and tearless.

When my steps have slipped and I have known the bitterness of sin, my Church has believed in me and wooingly called me back to live within the heights of myself.

Now have come the children dearer to me than life itself, and my Church is helping me to train them for all joyous and clean and Christly living.

My Church calls me to her heart. She asks my service and my loyalty. She has a right to ask it! I will help her to do for others what she has done for me. In this place in which I live, I will help her keep aflame and aloft the torch of a living faith.

WILLIAM HENRY BODDY.

Reprints of above quotation furnished to any who care to use as correspondence enclosures. Address FEDERAL COUNCIL BULLETIN, 105 East 22d Street, New York. Indicate how many copies desired; order by number and enclose 10 cents per doz., 75 cents per C, \$7.00 per M.



## *Mrs. Parsons Heads World Friendship Among Children*

THE Committee on World Friendship among Children announces that Mrs. Edgerton Parsons has become its new Chairman. It is a regret that Mrs. Henry W. Peabody, who has been Chairman of the Committee for four years, is resigning from active work in many organizations with which she has been connected.

The Committee feels most fortunate in having a woman of the ability and vision of Mrs. Parsons as new Chairman. She has been identified with peace work along many lines over a period of years. Some of the organizations with which she has been actively connected are the American Association of University Women, the National Committee on the Cause and Cure of War, and the World Alliance for Promoting International Friendship through the Churches.

The Committee is now absorbed in carrying through the project of Friendship Treasure Chests for the Filipino children. The spiritual significance of the



MRS. EDGERTON PARSONS

movement is well indicated by the following paragraphs, which appeared in a recent issue of the monthly bulletin of the Women's Guild of the Synagogue at Flushing, Long Island.

"Treasures may be spiritual as well as material. And chests may be filled with hopes and prayers as well as tangible objects of value. And when a Treasure Chest can combine these two phases, it is indeed a rare find.

"A Peace Treasure Chest will be purchased by the Women's Guild. It will be filled with toys and gifts by the children of our Religious School and sent to the Philippine Islands as a gift of goodwill and friendship and with a prayer for peace and harmony. The purpose is the creation of a genuine spirit of friendship among all the children of the world. 'Have we not all one Father? Has not one God created us all?'"

The 350 Temple Sisterhoods throughout the United States are cooperating enthusiastically in the sending of Friendship Treasure Chests to the Philippines.

## *Nation-Wide Itinerary for Jewish-Christian Goodwill Understanding*

FOR THE LAST ten weeks Rev. Everett R. Clinchy, Executive Secretary of the Federal Council's Committee on Goodwill Between Jews and Christians, has been following an itinerary which has taken him as far west as the Pacific Coast, and as far south as the Gulf of Mexico. He has visited more than a score of the larger cities, meeting with groups interested in developing more cooperative relationships within their own communities, participating in seminars on problems of human relationships, and addressing large gatherings in the interest of greater understanding and goodwill.

The reports which have come from Jewish and Christian groups wherever Mr. Clinchy has been indicate that his work during the last two months has been the most significant enterprise of recent years in bringing about inter-religious understanding.

In Denver, Mr. Clinchy addressed the Open Forum, dealing with the whole broad philosophy of establishing goodwill through understanding. One of the outcomes of Mr. Clinchy's visit in Denver was the establishment of a permanent committee in that city on Jewish-Christian relationships, which has already had its first meeting.

In Boise, Idaho, Mr. Clinchy addressed the student body of the University of Idaho.

In Portland, Oregon, the Council of Churches held a dinner attended by 250 Jews and Christians, at which Mr. Clinchy spoke. In Seattle, a three-day conference with local groups was held and a permanent committee formed. A Y.M.C.A. and Y.W.C.A. "inquiry" for university students into Jewish-Christian relations was started.

A dinner and round-table conference were held at the Drake Hotel in San Francisco, attended by 350 leaders of the community. Important conferences were also held at Berkeley and Oakland. In Los Angeles, a series of round-table discussions attended by Protestants, Catholics and Jews, was held under the auspices of the Y.M.C.A. of the University of Southern California.

In El Paso, Texas, plans for a permanent council of Jews and Christians were formulated. In Dallas, a two-day seminar on Jewish-Christian understanding was held. Mr. Clinchy also addressed a remarkable gathering at the Dallas Civic Club, and spoke over the radio.

At the Universities of Alabama and Louisiana, a



series of conferences on campus problems, with special reference to cooperation between religious groups, was held. In New Orleans Mr. Clinchy addressed the members of the Association of Commerce.

Everywhere the newspapers have reported the various gatherings with much fullness and in a spirit of appreciation, apparently indicating a widespread community interest.

### STATE MINISTERS' CONFERENCES

Eleven years ago, under the direction of the Ohio Council of Churches, a Pastors' Convention was held in which seventy-five ministers from the State enrolled. This has grown year by year until the significant meeting was held, reported elsewhere, with a registration of nearly 1,400.

Stimulated by what Ohio has done, other states have been undertaking to get their ministers together. Under the direction of the denominational state superintendents in Indiana, a Pastors' Convention has been held annually for the last three years. This year, for the first time, New York, Pennsylvania, Kansas and Illinois are having such conventions and each is reported as conspicuously successful. The New York and Pennsylvania meetings were promoted by their respective State Councils, the Kansas gathering by the State Council of Churches and the Topeka Ministers Association, the Illinois Assembly by the Mid-West Committee of the Federal Council and the Springfield Council of Churches.

The programs included both addresses by conspicuously strong leaders and general discussions on such subjects as: the observance of Pentecost, the why and how of church worship, battleships or friendships, the call for constructive comity, applying the teachings of Jesus to present-day industrial life, the challenge of the day to the Church, the conservation and enrichment of church members, cooperation in practice, Christian ideals and interracial relations, the Christian ethic in the modern world.

The Kansas Convocation had representatives from 110 communities. Dr. F. W. Norwood of London addressed more than 600 ministers and laymen at the Convocation Banquet.

It is agreed that similar meetings of ministers will be held next year in these states, and doubtless in many others similar convocations will be organized.

### *Dr. Brown Becomes Research Professor of Applied Theology*

The many friends of Professor William Adams Brown, Chairman of the Federal Council's Department of Research and Education, will be interested to learn of his appointment as Research Professor of Applied Theology in the Union Theological Semi-

nary. At his own request, he is retiring from the Chair of Systematic Theology, which he has held for many years, in order to devote his interest to research work in the field of theological education.

This new plan is of large significance as an evidence of the growing recognition of the need of cooperative research in the field of the application of religion to contemporary life. If Dr. Brown's new work may be taken as an augury of the future, it would appear that the theological schools, which have made such signal contribution to our knowledge of the history of religion in the past, will henceforth feel a greater responsibility for conducting research in the field of contemporary issues which bear directly upon the present work of the Church.

The special work to which Dr. Brown is to devote himself under the new arrangement is a study of theological education, undertaken by the Conference of Theological Seminaries in cooperation with the Institute of Social and Religious Research. The director of this study is Professor Mark A. May, of the Department of Educational Psychology at Yale. Dr. Brown will serve as theological consultant in this study.

To this pioneering work Dr. Brown brings remarkable qualifications by virtue not only of his academic scholarship, but also of his practical experience in the Church, as indicated by the many responsible positions which he now holds in important religious organizations, including the chairmanship of the Federal Council's Department of Research and Education, the presidency of the Religious Education Association, the chairmanship of the Commission on the Task and Administration of Home Missions for the forthcoming National Home Missions Congress, and membership on the continuation committees of the Stockholm and Lausanne world conferences.

### BETTER CHURCH MEMBERS

One of the best friends of the Federal Council has for some time been raising the question as to whether its program concerns itself sufficiently with the enrichment of the lives of the members of the churches and their definite enlistment in behalf of the Kingdom of God. This question was brought to the attention of the Executive Committee at its meeting in Chicago, with the result that it declared:

"The conservation and enrichment of the lives of church members must ever be of major and fundamental concern. Much as we need a large ingathering of members along with good and effective organization, still more do we need vital Christian character.

RESOLVED, THEREFORE: That the Administrative Committee be authorized through an appropriate committee to inquire if more definite help can be given to the churches in this direction and to report to the next annual meeting of the Executive Committee."



In response to this request, the Administrative Committee has recently appointed a sub-committee whose chairman is Rev. Robert Rogers, rector of the Church of the Good Shepherd, Brooklyn. Other members are: Rev. F. L. Fagley, Rev. John W. Langdale, Rev. Paul S. Leinbach, Rev. Orlo J. Price, Miss Anna V. Rice, Mr. J. M. Somerndike.

### *Council of Federated Church Women*

At a meeting of the Executive Committee of the National Council of Federated Church Women, held in Columbus, Ohio, January 25-26, Mrs. James Fer-

guson of Kansas City presented her resignation as President and Mrs. John Ferguson of New York was elected to serve in her place until June when the annual meeting occurs.

At the February meeting of the Administrative Committee of the Federal Council, action was taken (in accordance with Article IV, Section 1 of the By-Laws and subject to subsequent ratification by the Federal Council's Executive Committee), recognizing the National Council of Federated Church Women as a "cooperating body" and inviting it to name a corresponding member upon the Federal Council's Administrative Committee.

## "Fellowship of Prayer" Enlists Hundreds of Thousands

THIS YEAR "The Fellowship of Prayer" begins its second decade as a movement for the devotional observance of the pre-Easter or Lenten season. More than 600,000 copies of this manual of suggested daily devotions were requested by pastors last year for the use of the members of their congregations. Early requests received this year indicate that the steady consistent annual extension of the movement since its inception is continuing.

Especially significant as evidence of the vital relationship which the "Fellowship" devotions bear to modern religious problems, is the increasing use which has been made of them by newspapers and radio stations. Printed first as a daily Lenten feature by *The Standard*, New Bedford, Mass., in 1923, each succeeding year has seen other papers also making the Scripture, meditation and prayer of the "Fellowship" manual a daily feature during the weeks before Easter. The devotions were printed daily last year in 341 cities and towns of the United States and Canada, by newspapers with a total daily circulation of 4,707,778. All sections of the United States and Canada and the largest cities as well as small remote places were represented by the papers. The newspapers using the "Fellowship" feature included: *Herald Tribune*, New York, N. Y.; *Mail*, Halifax, Nova Scotia; *Times-Dispatch*, Richmond, Va.; *Times*, St. Petersburg, Fla.; *Press*, Pittsburgh, Pa.; *Press*, Cleveland, O.; *Commercial Appeal*, Memphis, Tenn.; *Globe Democrat*, St. Louis, Mo.; *Star-Telegram*, Fort Worth, Texas; *Journal*, Edmonton, Alberta; *Citizen*, Hollywood, Cal.

"The Fellowship of Prayer" was used for devotional broadcasting during Holy Week last year by forty-four stations, thirteen of them rating in power from 1,000 to 50,000 watts. Some stations used the "Fellowship" devotions throughout the entire Lenten season.

A special arrangement of "The Fellowship of Prayer" in the form of clip-sheets is prepared for

newspapers and furnished without charge upon request to one paper in each city or town.

"The Fellowship of Prayer" is a movement under the auspices of the Commission on Evangelism and Life Service of the Federal Council of the Churches of Christ in America. The author of its manual this year is Rev. Jay T. Stocking, D.D., pastor of the Pilgrim Congregational Church, St. Louis, Mo., who worked in collaboration with a committee from the council of the superintendents of evangelism of the different denominations.

### CONFERENCE ON THE CITY CHURCH

As the BULLETIN goes to press, the Conference on the City Church is in session in Detroit, covering two days, February 17 and 18. The conference brings together outstanding leaders in the field of urban religious life to study the bearing of present conditions upon the churches and the best methods of work. The conference is being held under the auspices of the Home Missions Council, with the co-operation of the Detroit Council of Churches. A full report of the discussions may be expected in the April BULLETIN.

One of the noteworthy aspects of the conference is the emergence of new techniques for dealing with complex urban problems, with the special aid derived from scientific social surveys. Another emphasis is the necessity for a larger cooperation in adjusting the church programs to changing conditions.

### *A Correction*

Through an inadvertence, the February BULLETIN stated that W. W. Alexander received the last award of the Harmon Foundation for distinguished service in race relations. In the interest of accuracy, we desire to state that Dr. Alexander received this award in 1926 and that, since that time, James H. Dillard and Julius Rosenwald have received the same honor.



## *Many Cities Emphasize Interracial Goodwill*

**A**N INCREASING EFFORT on the part of the churches to strengthen Christian racial attitudes and to develop interracial cooperation is indicated by the reports concerning the eighth annual observance of Race Relations Sunday on February 9. Inaugurated by the Race Relations Commission of the Federal Council in 1923, this day is becoming a regular annual appointment on the calendars of many churches. This year shows a wider exchange of pulpits, choirs and visitors as will be evident from the record of even a few of the observances.

The Interracial Committee of York, Pa., had the cooperation of civic clubs, business organizations and public officials, in addition to the churches, in giving the day a city-wide celebration, with a proclamation issued by the Mayor setting the day aside for the observance.

The Society of Friends in Philadelphia arranged for thirty-eight ministers of various denominations to speak on the subject of race relations. Through the American Friends Board of Missions, of Richmond, Ind., a wide distribution of the Race Relations pamphlet was made in Washington, D. C., and Baltimore, Md. Through the General Mission Board of the Church of the Brethren, over 200 ministers of that church were supplied with the pamphlet.

The Toledo, Ohio, Council of Churches arranged for exchanges of pulpits and special race relations services at six churches, and on the evening of February 10 the topic was discussed at a mass meeting where Mayor W. T. Jackson of that city presided and a large Negro chorus rendered the music.

In Durham, N. C., a large mass meeting was held in one of the leading Negro churches, the speakers including the pastor of a wealthy white church in the city, the dean of women of a university in the state, a Japanese and a German woman.

Through the Kansas City, Mo., Council of Churches, plans for a city-wide observance were made with a large mass meeting, held in the Grand Avenue Temple; music furnished by an outstanding Negro choir, and the address of the occasion delivered by a prominent rabbi. In addition, arrangement was made for a wide exchange of pulpits.

In Erie, Pa., through the Erie Interracial Commission and in cooperation with the State Department of Welfare, a program was arranged in which Polish, Italian, German, Armenian, Russian and Czechoslovakian nationalities participated.

Rochester, N. Y., planned an interracial exchange of pulpits. The World Ambassadors of the Colgate-Rochester Divinity School (a group composed of a Chinese, a Dane, a Negro, and an Italian) had charge of an afternoon meeting under the joint auspices of the colored and white Y.W.C.A.'s, and also a night

service at a Negro church. A Young People's Interracial Mass Meeting, with the cooperation of the Rochester Federation of Churches, was held on February 7, with the participation of young people of various nationalities.

In announcing the observance of Race Relations Sunday in Chicago, the *Chicago Daily News* in an editorial on February 8, "Improving Race Relations," commented on the publication of new books in support of the question of improved race relations, the attention given by church bodies to it, and the presentation of awards to Negroes for their achievement in the arts, sciences and business. Reports from the Chicago Church Federation show a considerable number of interchanges between white and colored ministers. In previous years, Chicago has had as many as one hundred such exchanges.

In Denver, Colo., the Interracial Commission sponsored a large mass meeting at a white church, with the editor of a leading Negro weekly as the principal speaker.

The Des Moines, Iowa, Interracial Commission promoted a concert by the Fisk Singers at which no admission was charged; an exchange of pulpits was effected in many of the white and colored churches; a drama of Negro life was presented at a white Methodist church; at another church, as a prelude to the sermon, six young people presented a one-act drama, "The Color Line." A group of young people from an African Methodist Episcopal church conducted the evening service at one of the white Methodist Episcopal churches.

In White Plains, N. Y., a union service was held with over 700 in attendance, the principal address being given by Hubert T. Delaney, Negro, Assistant District Attorney of New York. An Italian minister, a rabbi, and a Negro Y.M.C.A. secretary participated in the program; a string quartette played music of Dvorak based on Negro themes.

A special feature of the day in eight cities was the ceremonies for the presentation of the Harmon Awards for Distinguished Achievement among Negroes. In New York City seven people were thus honored for distinguished work in music, literature, fine arts and religious service, before an audience of nearly 3,000 in a large Negro church, with Dr. John Haynes Holmes speaking on race relations.



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## Plans Mature for Training in Interchurch Cooperation

**H**OW TO SUPPLY the demand for church federation secretaries has been discussed for more than a decade. Shall a training school be established after the manner of the Y.M.C.A. schools, or shall a Department of Secretarial Training be set up in some theological seminary—or shall we muddle along, picking a pastor here and there that looks promising, and let him learn the task by doing it? It has long been felt by some that the federation movement would be handicapped until provision should be made for an adequate training for men who are about to enter the work.

Following the Quadrennial Meeting in December, 1928, at which the Federal Council voted to make "the extension of local and state councils of churches a major feature" during the next quadrennium, the matter of secretarial training was taken up in earnest, and Rev. Charles R. Zahniser, Ph.D., was chosen as extension lecturer. By arrangement with the President of Boston University, Dr. Zahniser was made a member of the faculty of the School of Theology for the first half of the year; the Federal Council to carry salary and expenses the second half of the school year, and throughout the summer. Dr. Zahniser's work began in Boston last October, and the first half of the academic year is now completed. The University set up a one-year training course for such persons as wished to familiarize themselves with the cooperative church movement, or to prepare to enter such work professionally.

Because of the late announcement of this course by the University, the students who entered the classes were necessarily limited to those already in the institution. However, forty young men and women from eighteen states and Canada were enrolled from an area ranging from Maine to California, and from Washington to Texas. The remaining courses in the one-year's training, closely related to the courses given by Dr. Zahniser the first half, are being given the second half by the other members of the University faculty.

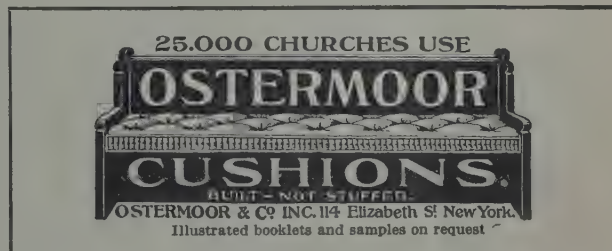
The second half of the academic year is being given by Dr. Zahniser to other seminaries, universities and colleges, usually a four-day course each week in a seminary, with the week-end spent at a college. The aim has been to cover as wide an area of territory as possible rather than to concentrate in one section of the country. New England, the South, and the Middle West will be this first year the field in which the lecturer will give his time. Practically every available date to the end of the academic year is already taken, or is under option.

The summer is to be used by Dr. Zahniser in speak-

ing at conferences of pastors and church workers. This arrangement is in response to not a few requests that the services of the Federal Council lecturer be made available for groups of people who would have no other first-hand opportunity to hear the cooperative work of the churches interpreted. The summer schedule is not yet completed, but will be filled up with engagements within a short time. Much of the work of Dr. Zahniser in these conferences will be in the nature of discussion groups, following introductory statements which give background and needs for cooperative undertakings. The trends toward union in various forms toward the weakening of denominationalism, and toward the strengthening of intergroup fellowships as well as the evident resurgence of denominationalism in some quarters, will be frankly faced. The technique of cooperative work will be made available out of the long, rich experience of the lecturer.

For seventeen years Dr. Zahniser was Executive Secretary of the Pittsburgh Council of Churches, and in federation circles is recognized as both a pioneer and an authority in the field. His book on "Case Work Evangelism" has been widely read, has been used as a textbook, and is regarded as a distinct contribution to the subject. His work in leading the churches into the field of social Christianity in Pittsburgh under rather difficult conditions, and his success in the field of social service are well known. It is to be hoped that this new undertaking of the Federal Council in deliberately setting out to prepare men and women for the new profession of federation secretary will mark a decided step forward.

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## *Radio Report Shows Amazing Progress*

THE ANNUAL REPORT on religious radio broadcasting, made by the Federal Council's committee dealing with this subject, under the direction of Frank C. Goodman, discloses a service to the cause of religion more diversified, far-reaching and influential than is generally recognized.

Among the important facts brought out in this remarkable report are the following:

The facilities of seventy stations associated with the National Broadcasting Company have been used during the year for religious messages.

Over 50,000 letters have been received from all parts of America, expressing appreciation of the religious radio programs or making comments about them. The writers of a great percentage of these letters belong to the shut-in group, which is unable to attend public worship and to which a ministry of the highest value is brought by the radio.

No fewer than 531 religious services were conducted over the system of the National Broadcasting

Company in the year 1929. As many as 268 different clergymen, representing 20 denominations and 49 different cities, officiated in these programs.

On every Sunday afternoon of the year for three hours special religious services were broadcast, including the highest type of music and inspirational messages. During the fall and winter, the speakers at these three services were: Dr. Daniel A. Poling, who conducted a Youth Conference; Dr. S. Parkes Cadman, whose program was characterized by a question and answer period, and Dr. Harry Emerson Fosdick. During the spring and summer, the speakers on Sunday afternoons were Dr. J. Stanley Durkee, in the period known as the Friendly Hour; Dr. Ralph W. Sockman, in a National Sunday Forum, and Dr. Charles L. Goodell, in a series of Twilight Reveries.

Every Thursday evening of the year, from seven to seven-thirty, there was a mid-week hymn sing, which brought the inspiration of the great hymns to listeners throughout the country.



Children of the Church of the Heavenly Rest (Episcopal), in New York, bringing in treasure chests filled with books, school supplies and playthings for Philippine children. The rector of the church, Rev. Henry Darlington, is shown at the left. The Committee on World Friendship Among Children is developing its plans in connection with the agencies of religious education in this country.



On every morning of the year, there was a fifteen-minute devotional period, beginning at eight-fifteen, broadcast over WEAJ and 17 associated stations. In connection with this service a large number of ministers of many denominations gave their cooperation.

During the Lenten period, eight mid-day broadcasts of religious messages were sent out over a group of 17 stations.

All these services were sponsored by the Federal Council of the Churches of Christ in America. The Greater New York Federation of Churches was the conducting organization. The National Broadcasting Company furnished its operating and wire service free of charge. A group of laymen provided the financial support for the music and other expenses of the program.

## Ohio Churchmen and Christian Unity

**P**ROBABLY THE GREATEST mustering of sentiment on the question of "Christian Unity" that America has ever seen took place at the Centennial Pentecostal Celebration of the Ohio Council of Churches in Columbus, January 19-26. More than 3,500 representatives of Ohio's Protestantism were registered for the four interdenominational conventions—pastors', laymen's, women's and young people's—included in the week's program. The pastors' registration alone amounted to 1,261.

A vivid and powerful pageant, "The Church Triumphant," was presented on four nights, depicting the working of the spirit of unity among groups of Christians from the earliest days of the Church down to the present. Helen L. Willcox was author of the pageant and Ruth Mougey Worrell was producer.

The united communion service of the pastors', laymen's and women's conventions, in which 2,000 participated, was conducted with beauty and solemnity and was regarded as the spiritual peak of the convention. Dr. W. O. Thompson, chairman of the Pastors' Convention, President Emeritus of Ohio State University, former Moderator of the General Assembly of the Presbyterian Church (U. S. A.), presided at the service and was assisted by eight other ministers of as many different denominations and by 34 clergymen who acted as deacons in distributing the bread and wine.

Two former Moderators of the United Church of Canada, Dr. George C. Pidgeon and Dr. James Endicott, made a significant contribution by giving in addresses and in numerous informal conferences a first-hand picture of the growth and results of church union in Canada. Frederick Norwood of London, England, made a deep impression on all four conventions by his series of addresses. Fred B. Smith, Moderator of the National Council of Congregational Churches, presented unity as an essential feature of "the Church of tomorrow," in the creation



PRESIDENT W. O. THOMPSON

of which, he said, laymen must play a leading part.

Mrs. John Ferguson and Mrs. Josephine M. Stearns, Chairman and Secretary of the National Council of Federated Church Women, guided the Women's Conference in a thorough discussion of more effective cooperation among organized women's groups, both for local purposes and in relation to state and national programs. The Philippine Treasure Chest project, which has the active support of the organized church women of Ohio, was considered, under the leadership of Mrs. Jeannette W. Emrich.

Peter Ainslie sounded a stirring call for the abandonment of attitudes of sectarian superiority. Ralph E. Diffendorfer of the Methodist Episcopal Board of Foreign Missions, told of the growth of indigenous unity movements on mission fields. Bishop Francis J. McConnell brought the greetings of the Federal Council of Churches, of which he is President. Bishop William F. McDowell created an appropriate atmosphere for the communion service by his address on "An Interpretation of Pentecost." Throughout the week, William Hiram Foulkes led both pastors and laymen in morning devotional services. Limited space forbids even the mention of numerous other leaders who effectively contributed to the success of the convention.

The Laymen's Convention findings included one resolution declaring that "we favor immediate action wherever possible that may finally result in spiritual and organic union," and urging that "we proceed as rapidly as practicable in local communities, in missionary efforts and by overhead organizations or officers." The Pastors' Convention expressed itself in favor of church consolidation, especially in downtown sections, "where maintenance and service have become a problem," and in rural areas where relief from "intolerable conditions of overchurching and underchurching" is needed.

The Pastors' Convention endorsed a pending pro-



posal to merge the Ohio Council of Churches and the Ohio Council of Religious Education, and suggested that the Christian Endeavor Union, the Anti-Saloon League and the Lord's Day Alliance might well be brought into such a union.

A notable musical and fine arts program was developed under the leadership of H. Augustine Smith of Boston University.

VINTON E. McVICKER.

## What Is Religion Good For?

RELIGION IN HUMAN AFFAIRS. By Clifford Kirkpatrick. John Wiley & Sons. \$3.50.

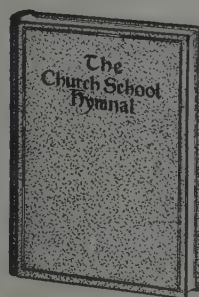
**T**HIS is the sort of book which does much to discredit sociology in the eyes of some. Not that it is lacking in scholarship, but in a constructive philosophy of the facts which it presents. If the book were written only for sociologists, there would be little ground for complaint in such a deficiency. But it is apparently intended for popular consumption, and the negative results of its study of religion may lead some to a wrong judgment concerning the attitude of the social sciences toward human affairs, and especially toward spiritual values.

There is little to criticize in the first eight chapters of the book. It is in fact a valuable and useful summary. At the end of the ninth chapter, however, the author reaches a conclusion which he states in the present tense: "The religious attitude is uncritical, prone either to accept the customs and traditions of the past without question or to reach out eagerly with faith and with longing toward some bright will-o'-the-wisp. Religion tends to be conservative or fanatical. Its beliefs are unchecked by experience or skeptical analysis, and hence the greatest absurdities often have behind them the tremendous driving force of emotion." If the statement had been made in the past or perfect tense, little exception could be taken to it. But it is made as a universal generalization, holding both for the present and the future. It is about as uncritical, therefore, as a similar statement which might be made concerning democracy.

In Chapter Ten on "Religious Disorganization" there is again little to criticize. In Chapter Eleven on "The Decline in Supernaturalism," the difficulties in the thinking of the author begin to become manifest. He admits that "supernaturalism is a vague term which might be variously defined." However, at the same time practically all of his objections to religion seem to come under the heading that it is a system of supernaturalism, whatever that may mean. In Chapter Twelve on "Science and Religion in History" more difficulties in his thinking become manifest, for he defines science as a systematization and

organization of sense data. He repeats this definition in Chapter Fifteen, where the definition reads "a harmonious system of mutual implications based on sense data gathered and organized by logical and mathematical processes and tested by reference to new sense data." If the author had been consistent he would have seen that this required the handling of all religious phenomena in human society by the methods of pure behaviorism. Much earlier, however (p. 75), he acknowledged that "The behaviorists as yet have not sharpened their methodological weapons sufficiently for any effective attack upon the problems of religious psychology." He therefore wisely eschews the methods of behaviorism in attacking the problem of the influence of religion in human affairs. Obviously his definition of science limits science to the physical world. He would have avoided a great number of his difficulties in thinking if he had accepted a broader definition of science as tested, organized and universalized human experience. It is quite impossible to see how there can be any social science of religion unless this broader conception of science is assumed.

Chapter Thirteen is a valuable summary of the Fundamentalist movement in the modern world, valuable not because these facts are not easily acces-



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### DAILY DEVOTIONS

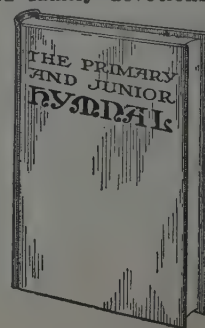
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sible, but because it is a convenient record of some recent history. Chapter Fourteen briefly characterizes the reaction of various religious groups to the modern world, but the author reserves to Chapter Fifteen his incisive criticism of liberal social Christianity. There can be no doubt that many of his criticisms are entirely justified. However, that does not justify the negative conclusions of the author. He entirely fails to see any great constructive social significance in the movement toward a liberal social Christianity. Again in Chapter Sixteen he presents all his negative conclusions regarding religion, frequently without qualification and as though they were necessary scientific truths. We are told, "Religion rests upon passive faith"; "Science is associated with a philosophy of determinism"; "Science in effect denies the existence of spiritual beings"; "Science represses rationalization, wishful thinking, and the various forms of bias, while religion gives expression to such attitudes and modes of thought." He concludes that such contrasts between science and religion make for incompatibility; and they certainly do if Professor

Kirkpatrick's book is to be taken as a good example of science and scientific method.

Finally the writer of this review is severely criticized for promoting in sociology the "ministerial mind" and is even accused of wishing to incorporate liberal religion in sociology. It would seem to the reviewer, however, that a greater detriment to present-day sociology than the "ministerial mind," if by that is meant nothing more than the mind which sees religion as supremely important in culture (which is surely a defensible thesis), is the non-philosophical mind, the mind which fails to put things together in a constructive way and to see the deeper meaning under superficial appearances. If the sociology of religion is to accomplish anything constructive, it can do so only if the sociological investigator and thinker has such a philosophical attitude toward his facts, and tries to see them, not simply as a whole by themselves, but as a part of universal human culture and universal human experience.

CHARLES A. ELLWOOD.

(By courtesy of the American Journal of Sociology)

## Canada's Experience with the Liquor Problem

**W**HILE we are hearing heated discussion about prohibition in the United States, it might be worth while to listen to a few cold facts from across the border.

From the official bulletin of the Dominion Bureau of Statistics, the following statements are gathered concerning conditions with respect to the liquor traffic in Canada. The period 1914-1923 was in general a period of widening dry territory, including war-time prohibition. The effects of government control began to appear toward the end of this period. During these years:

The population of Canada increased 18 per cent; the manufacture of spirits shrank 45 per cent; the manufacture of malt liquor shrank 34 per cent; the imports of spirits shrank 68 per cent and the imports of malt liquors shrank 97 per cent.

The period of government sale, existing between the years 1923-1928, reveals the following results:

The population of Canada increased less than 7 per cent; the manufacture of spirits increased 202

per cent; the manufacture of malt liquors increased 58 per cent; the manufacture of wine increased 40 per cent; the imports of spirits increased 103 per cent; the imports of malt liquor increased 332 per cent and the imports of wine increased 268 per cent.

As to the consumption of alcoholic beverages during the years of 1913-1922, when temperance, local option and prohibition were expanding:

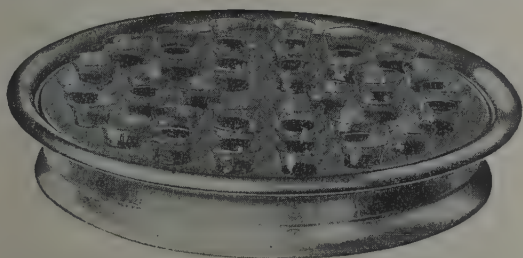
The consumption of spirits decreased 76 per cent; the consumption of malt liquors decreased 29 per cent.

After government control began, and during the period of 1922-1928:

The consumption of spirits increased 98 per cent; the consumption of malt liquors increased 52 per cent and the consumption of wines increased 350 per cent.

While there was general restlessness immediately following the war, between 1922 and 1928, when the Canadian population increased less than 10 per cent:

Indictable offenses in Canada increased 37 per cent; Convictions for drunkenness increased 32 per cent;



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Bootlegging and other violations of liquor laws increased 77 per cent; Criminals listed as immoderate drinkers increased 64 per cent; Convictions for drunken driving increased 1300 per cent; Deaths from alcoholic causes, exclusive of Quebec, increased 87 per cent.

The bill in Canada for drink sold by government agencies is more than \$107,000,000. The total bill has been estimated to run as high as \$200,000,000.

BENJAMIN S. WINCHESTER.

## Church Councils Plan for Lent

The period from Ash Wednesday to Easter Day is every year coming to be observed more widely as an occasion for joint effort on the part of the churches in strengthening the spiritual life and the note of worship. In a large number of cities, weekday services are being held at noon—often in a downtown theatre—for the purpose of reaching groups ordinarily out of touch with the regular services of the Church. These services are in many cases not confined to Holy Week, but extend over a period of two or three or more weeks. On Good Friday, there are great meetings which in several cities command so much attention that offices and stores are closed between the hours of twelve and three.

It is expected that this year the climax of the church year will come at Pentecost instead of at Easter, since 1930 is the nineteen-hundredth anniversary of Pentecost. The period between Easter and Pentecost is being used by many church councils for special emphasis on personal evangelism.

## STUDY CONFERENCE ON PEACE IN SESSION

While this issue of the BULLETIN is in press, the third National Study Conference on the Churches and World Peace is being held in the First Methodist Episcopal Church, Evanston, Illinois. The dates are February 25-27.

Most of the time is devoted to round-table conferences dealing with concrete questions of present-day policy, under the three following headings:

- The Christian Ethic of International Life.
- The Church, the Pact and Peace Policies.
- The Church, the Pact and the Far East.

In the next issue of the BULLETIN there will be a summary of the discussions of the conference and of the findings. The findings should prove to be of large significance, as coming from a body of thoughtful leaders connected with forty denominations and religious organizations.

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# The Open Forum

## INTERESTED IN MEXICO?

*To the Editor of the Bulletin:*

The Annual "Seminar in Mexico" holds its fifth session in Mexico City July 5-25. The Seminar affords an opportunity to a group of representative citizens of the United States to study the life and culture of the Mexican people. During the past four years, it has been attended by educators, journalists, clergymen (Jewish, Protestant and Catholic) lawyers and business men. The program includes lectures by the leaders of Mexican life, educational, artistic, governmental. Controversial questions are presented by spokesmen for opposing views. The Seminar is planned as an objective study of the moving forces in Mexico, and is committed to no creedal, economic or political point of view. The critical discussion centers in the round-table groups which will be led this year by Professor J. Fred Rippy of Duke, Professor Chester Lloyd Jones of Wisconsin, Carleton Beals of Mexico, Dr. Ernest Gruening of Portland, Dr. John A. Lapp of Marquette, and Paul U. Kellogg of *The Survey*.

The members of the Seminar are given the opportunity to visit typical schools, villages, and archaeological monuments. Trips to outlying sections of Mexico are arranged for those who can remain for an additional week or two.

The Seminar is a cooperative, non-profit undertaking.

We will be glad to hear from men and women who are interested in international relations, and whose professional or business connections give them an opportunity to influence public opinion.

HUBERT C. HERRING.

*The Committee on Cultural Relations with Latin America.*

112 East 19th Street, New York.

## FROM AN APPRECIATIVE RABBI

*To the Editor of the Bulletin:*

Just a line to let you know how much we appreciated the presence of Mr. Clinchy in our community. The service at our Temple at which he spoke was most inspiring and the student round-table discussion at the Y. M. C. A. Building at the University of Southern California, in which Catholics, Protestants and Jews participated, was most illuminating and, more than that, produced a beautiful spirit. Irrespective of whether the Committee on Goodwill produces actual concrete results now or in the future, the fact remains that such a man is a credit to the Protestant Churches of America, and must redeem religious organizations in the eyes of

those who possess the tendency to scoff at us on account of our intolerance of each other.

(Rabbi) EDGAR MAGNIN.

*Temple B'nai B'rith,  
Los Angeles.*

## A WORD FROM HOLLAND

*To the Editor of the Bulletin:*

I receive regularly and with the greatest interest your FEDERAL COUNCIL BULLETIN. I wonder whether you could send me regularly two or three copies more. I should like to have them circulated among our students. It would widen their outlook and prepare the way for a better understanding of both the nations and their special gifts and of the great problems of our days. It would be a good thing to have the BULLETIN in all the reading rooms of our University libraries, not only in Holland, but in the other countries of Europe as well.

(Professor) D. PLOOIJ.

*Leiderdorp bij Leiden,  
Holland.*

## Debts—or Trespasses

*To the Editor of the Bulletin:*

The writer is aware of the contention of the proponents of Christian unity that any considerable emphasis on uniformity is undesirable, if not impossible, in the present chaotic condition of Christendom. His experiences, however, during the past summer as chaplain in civilian and army camps where different varieties of Catholic and Protestant worshipers were gathered together to participate in union services, served to show our unhappy differences, causing embarrassment and interruption, because of the lack of uniformity in a particular formula. The reference is to the wording of the Lord's Prayer, which is usually a part of public worship and generally said in unison. Protestants use the King James Biblical version and say, "Forgive us our debts, as we forgive our debtors," while Catholics—Anglican and Roman—use the earlier translation, "Forgive us our trespasses, as we forgive those who trespass against us." The net result is that in the most modest union service a perfect recitation in unison of the Lord's Prayer on the part of all is impossible. This is a lamentable fact that causes an unnecessary discord in public worship.

This is not an argument for any particular form as against any and all other forms. That is a question to be determined by expert theologians and scholars. But this is a plea for uniformity in a particular. This prayer is our "Lord's Prayer." He gave it to us to say. It is

the only prayer He did give us. It is the most perfect prayer that was ever formulated. It is the prayer that is said more frequently than any other prayer. It forms an appropriate part of public worship. It is one prayer that all Christians should know and say. Surely if Christians are to agree on anything, they ought to be agreed on how this ideal prayer is to be said, so that it may be said in perfect unison by all those speaking the same language.

If we cannot harmonize on important details, how can we hope to agree on vast questions of faith and order? Would not a little uniformity in this particular be a little step in our efforts toward unity? Is there nothing in the psychology of the "agreeing habit"? Will some of the leaders say whether this is an inconsequential matter, or has some vital bearing on the unity for which they are striving, and for which our Lord prayed? And if it is something which ought not to be, cannot steps be initiated to correct it?

(REV.) E. V. GRISWOLD

## FROM AN HONORED LEGIONNAIRE

(This gracious personal letter from Colonel Lindsley, former national head of the American Legion, will be gratefully appreciated by the readers of the BULLETIN, many of whom know him well, all of whom esteem him greatly and will share our sympathy for him in his illness. Incidentally, we commend the letter to those short-sighted members of the Legion who have been criticizing the Federal Council for its program of international understanding and goodwill.

EDITOR.)

*Dear Dr. Macfarland:*

From a hospital in New Zealand, where I have been and am still very ill, and may not recover, I write to say that I have the highest respect for your Council and those who administer it; that I believe it takes no position inconsistent with American patriotism in its efforts for world peace. I believe it is only the backward-looking mind that does not see that many great forces, greater than ever in the world's history, are cooperating to a common world-mind for goodwill and mutual understanding and trust. Otherwise, the Kellogg Treaty is less than a scrap of paper.

Sincerely yours,  
HENRY D. LINDSLEY,  
Past Commander  
of the American Legion.

*Mater Misericordiae Hospital,  
Auckland, N. Z.*

# Glimpses of Interdenominational Life

## Massachusetts Federation Enlarges Its Staff

The Massachusetts Federation of Churches announces that Rev. John M. Trout of New Bedford has become Extension Secretary. On February 1, Mr. Trout began to give half time to the state organization, continuing as Executive Secretary of the New Bedford Council of Churches.

Mr. Trout has had pastorates in New York and New England, has interested himself deeply in civic affairs and carried through important community undertakings. During the past three years, he has served as Secretary of the New Bedford Council of Churches, one of the most resourceful and effective organizations in cities of that size in the country.

In his new position, Mr. Trout will be a colleague of Rev. E. Tallmadge Root, Executive Secretary; Rev. K. C. MacArthur, Rural Secretary, and Rev. Wallace E. Hayes, Chaplain, of the Massachusetts Federation of Churches. Its President is Rev. Vaughan Dabney, of the Second Church, Dorchester.

## Industry in the New South

"Industrial Attitudes in the New South" was the subject of an all-day Industrial Institute at Richmond, Va., on January 23, held under the joint auspices of the Young Women's Christian Association, the League of Women Voters and the National Women's Trade Union League. Dr. Carl C. Taylor, Dean of Agriculture and Engineering of the North Carolina State College at Raleigh, in an outstanding address, explained from a sociologist's point of view the reasons for the present industrial conflict and confusion. He pointed out that, due to the agricultural traditions of the South, the attitudes of employers and employees are not yet adjusted to the factory system with its need for regulation of hours and working conditions and organized relationships between employers and employees. He condemned the tradition of social classes, which is responsible for employing classes "looking down" upon "hands" as inferior, as essentially unchristian. Tom Tippet, instructor in Brookwood Labor College, spoke on the strikes at Marion, N. C., presenting vividly the injustice, dire poverty and acute human problems which are involved in that situation. James Myers, Industrial Secretary of the Federal Council of Churches, spoke to an audience composed of ministers and church people on "Is It the Churches' Business, and What Can They Do about It?" A gratifying feature of the Institute was the presence of Directing Manager Hodges of the Virginia State Chamber of Commerce, who presided at the first session.

## Young Theologians Meet

At the invitation of Dr. John R. Mott, a group of the younger theological professors in the seminaries of the United States met at Briarcliff Lodge, in a New York suburb, January 24-26, to consider the relation of the teaching in the theological schools to the world mission of the Church. The general theme of the gathering was "Christian Faith in the Light of the Present World Outlook." The group of twenty-five who were present came from localities as far separated as Bangor, Me., Atlanta, Ga., and Chicago, Ill. J. Leighton Stuart of Peking and William Paton of London, lately returned from India, helped to keep the group in touch with conditions in other lands. Dr. Cavert represented the Federal Council of Churches.

A recognition of the fact that the primary need is a more compelling apologetic led to the discussion of such topics as: "The Validity of the Idea of Revelation in an Empirical Age," "The Significance of Jesus for the Twentieth Century," "The Christian Ethic in Relation to the Prevailing Civilization," "The Relation of Values to Reality," and "Emphases Needed in the Christian Message Today."

## Seeking Funds For Interracial Cooperation

The success which has attended the pioneer efforts of the Commission on Interracial Cooperation, with headquarters in Atlanta, through the last ten years, has led to a movement to secure a "stabilization fund" for the next ten years in order to underwrite its work and make it possible to make a steady advance. Toward the total fund of \$1,360,000 which is being sought for the ten-year period, the Laura Spelman Rockefeller Memorial and the Rosenwald Fund have contributed \$500,000, leaving \$860,000 still to be secured.

The Committee which is undertaking to secure this amount has Dr. Robert R. Moton, Principal of Tuskegee Institute, as its Chairman, and George Foster Peabody as its Treasurer. Dr. George E. Haynes of the Federal Council is one of the members of the Committee. Offices have been opened at 150 Nassau Street, New York, from which full information can be secured.

## Planning for Welfare of Chinese Children

Courses in child hygiene and child care, prepared by Dr. S. Josephine Baker of New York, will be introduced into the high schools of fifteen Chinese cities this month as one of the first steps in promoting the child welfare program of China Child Welfare, Inc., 156 Fifth Avenue, New York, and its affiliated or-

ganization in China, the National Child Welfare Association of China.

The course of thirty lessons for girls between twelve and fourteen years of age, to give them instruction in care of themselves and their younger brothers and sisters, was translated into Chinese by the alumnae of Ginling College, Nanking, and is being given in schools selected by the Chinese Minister of Education.

Mrs. John Allan Dougherty of Washington, D. C., who has just returned from a trip to China to establish a working program between the two cooperating organizations for promoting a modern, scientific child welfare program in China, says that "the important thing is to establish modern, up-to-date clinics in the poorer districts of all the cities and a model demonstration center in Nanking as a national child welfare demonstration." The National Government of Nanking presented to the Association, through Mrs. Dougherty, seven acres of land just outside the wall of Nanking as a site for a child welfare demonstration center which will be built as soon as funds are available. The land lies between the Purple Mountain and Jade Lake and is valued at approximately \$40,000.

Headquarters for China Child Welfare, Inc., which is beginning a national campaign to raise funds to build this model child welfare demonstration center in Nanking on the land given by the National Government and to establish child welfare stations in the principal cities of China, are at 156 Fifth Avenue, New York. Owen F. Roberts is Chairman; Dr. Paul C. Meng and Dr. Edward H. Hume, Vice-Chairmen; and D. J. Carver, Secretary. Included on the Board of Directors are Dr. Sidney L. Gulick and Bishop Francis J. McConnell.

## Dr. Johnson in the Orient

On February 15, Dr. F. Ernest Johnson, Executive Secretary of the Federal Council's Research Department, sailed for three months' absence in the Orient, where he is to be carrying forward the highly important survey of the foreign work of both the Y.M.C.A. and the Y.W.C.A. The purpose of this very significant study is, not simply to appraise the work of the Associations, but also to study the larger questions of the impact of Western culture upon the cultures of other lands and the bearing of this upon the program of social and religious organizations.

Others who are cooperating with Dr. Johnson in the work of the survey are Prof. Arthur E. Holt, who is spending the year for this purpose in India; Charles H. Fahs, who is making the inquiry in the Near East, and C. E. Silcox, who is studying the situation in South America.



### Buffalo Includes Sex Education in Training School

One of the valuable outcomes of the recent Buffalo Conference on Marriage and Home has been the course on Sex Hygiene by Dr. Dahlberg in the regular curriculum of the Community Training School. Dr. Dahlberg is also lecturing on the subject in the Colgate-Rochester Divinity School. Both these plans illustrate ways in which education in social hygiene may well be integrated in the larger educational program.

### The Bible in New Tongues

Two North American languages were added in 1929 to the long list of over 800 tongues into which the Bible or its parts have been translated, according to a statement by the American Bible Society. For the first time the four Gospels were issued for the Eskimos of the Bristol Bay and Kuskokwim River district in Alaska, from a translation made by Moravian missionaries aided by a group of natives. The four Gospels were also published in the Hopi tongue for the Indian tribe of that name living near the Grand Canyon. This is the first time that any part of the Bible has been made available for this tribe and is the thirteenth Indian language spoken in the United States in which the American Bible Society has published Scriptures.

### French Protestants and Ministers' Children

The New York papers of January 10 carried the suggestion made by a member of the Eugenics Society that a special bonus be granted to pastoral families for every child born to them. Such a project would give, if carried out, "the greatest promise of sustaining and increasing our most valuable racial stock," if we are to believe the speaker, Dr. Clarence G. Campbell. For several years the French Protestants have been acting on this suggestion. A society, now nine years old, has been sending to every pastor or pastor's widow an annual allowance varying with the number and age of their children. Thus some 900 families with about 1,300 children have been materially helped in their economic and educational problems. Some Americans of Huguenot descent have contributed to this fund. The agent in America is Prof. Othon Guerlac, 3 Fountain Place, Ithaca, N. Y.

### Lutheran World Convention Moves Ahead

Dr. John A. Morehead, for the past seven years Executive Director of the National Lutheran Council, on February first resigned this position in order to devote his full time to his duties as president of the Executive Committee of the Lutheran World Convention. The Second Lutheran World Convention was held at Copenhagen last summer and has prepared the way for setting up a continuing

international organization of Lutherans with a full-time executive in charge. The position which Dr. Morehead has vacated in the National Lutheran Council will be filled by Rev. Ralph H. Long, of Columbus, Ohio, Stewardship Secretary of the Lutheran Joint Synod of Ohio. At the meeting of the National Lutheran Council on January 16, when Dr. Morehead's resignation was presented, the religious persecution in Russia and also the suffering of Lutheran minorities in Roumania were given special attention. Plans were also made for the quadricentennial of the Augsburg Confession, the date of which is June 25, 1930.

### Chinese Christian Head of Next Pacific Institute

When the conference held under the auspices of the Institute of Pacific Relations adjourned in Kyoto, Japan, on November 9, it was agreed that the next conference will be held in China and that its chairman will be Dr. David Yui, General Secretary of the Chinese Y.M.C.A. Dr. Yui is well known in this country, having been here on several occasions in the interest of cementing closer relations between the Christian forces of America and of China. He was one of the leading Orientals attending the meeting of the International Missionary Council in Jerusalem in 1928.

The chairman of the conference held in Kyoto was Dr. Inazo Nitobe, one of the best known Christians in Japan and formerly an official of the League of Nations.

### Catholic Interest in Rural Church

Catholic writers generally acknowledge that stronger rural parishes are necessary in their church program. In the United States, a growing interest among Catholic leaders in the rural community is evident. Dr. Edwin V. O'Hara has taken up headquarters at Washington, D. C., as director of the Rural Life Bureau of the National Catholic Welfare Conference, and is giving full time to the work. He has visited every Catholic diocese in the United States during the past year, as a part of the program of developing interest in the rural parishes.

The rural service of the National Catholic Welfare Conference is advisory, and is carried on through the diocese and the parish. There is an annual Catholic Rural Life Conference, the 1929 session of which was held at Des Moines. One of the interesting reports presented was that on credit unions. The Rural Life Bureau is recommending the organization of parish credit unions, somewhat as has been done in many European parishes. This is a part of a larger Catholic movement for the creation of more self-sufficing farm communities. The organization of credit unions is described as still largely in the experimental stage.

### Dr. Franklin Honored

On February 4, Dr. James H. Franklin, General Secretary of the American Baptist Foreign Missionary Society, and Chairman of the Federal Council's Committee on Relations with the Orient, was tendered a luncheon by the Japanese Consul General in New York, S. Sawada, at the Lawyers' Club. Dr. Franklin is just leaving for an extended visit in the Orient.

### Philadelphia Pulpits Appeal for Jobs

Many Philadelphia clergymen, in response to an appeal from the Chamber of Commerce industrial relations committee, have asked their congregations to create as much work as possible in the next sixty days for unemployed persons.

The committee's appeal said it was "necessary at this particular time to provide any work which can be furnished" until summer construction work began.

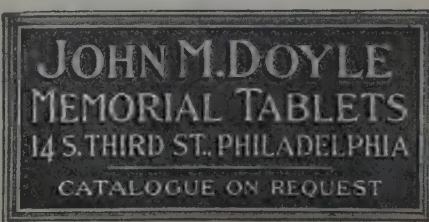
"The committee believes that the housewives, who are such a big factor in the distribution of income, should be induced to have done immediately any repair work or renovating which can be done in their homes," the appeal added.

### Michigan Institutes Council of Churches

The Michigan Council of Churches, toward which the religious leaders of the State have been working for two years, became a reality on January 31 at Lansing, in the first annual meeting when officers were elected and committees appointed to carry on a state-wide cooperative program. Rev. R. E. Meader, D.D., of Kalamazoo, is President and Ralph C. McAfee, of Detroit, Secretary of the new organization.

Dr. B. F. Lamb gave an address and conducted a conference showing what the Ohio Council of Churches had accomplished. Dr. John M. Moore spoke on "Our Federation Faith" and Dr. William Gear Spencer, President of Hillsdale College, spoke on "What the Council May Mean to Michigan."

The spirit and responsiveness of the representatives of the churches in this meeting give promise that in Michigan, we shall one day have a strong State Council of Churches. No provision has been made as yet for funds to provide paid executive leadership.



## AMONG THE BEST NEW BOOKS

### *The International Outlook*

THE RECOVERY OF GERMANY. By James W. Angell. Yale University Press. \$4.00.

PROFESSOR ANGELL has put the reading public in his debt with his interpretation of the economic and industrial recovery of the German people. Described in the days immediately following the war as a bankrupt nation, threatened not only by political annihilation but by economic extinction, Germany, as clearly pointed out by the author, has regained for herself a place of industrial power in the family of nations. Professor Angell presents the main facts about the economic development of Germany since the war, he explains the nature and causes of Germany's subsequent recovery, and makes an evaluation of the country's present economic position and future prospects.

HUMANITY UPROOTED. By Maurice Hindus. Jonathan Cape and Harrison Smith. \$3.50.

VERY remarkable story of what is now going on—or alleged to be going on—in Russia. The author sees a large section of humanity literally uprooted and torn loose from its inherited institutions. He sees the Russian home, the Russian school, the Russian church, and all other forms of Russian society being made over again in the raking fires of the Soviet revolution. Mr. Hindus views the Russian situation in an objective manner. He has made an honest effort to interpret things as they are—not as they ought to be. He takes up the role of the prophet in the final part of his book, pointing out the possible future implications of the "red" revolutionary movement.

THE AMERICAN PEACE CRUSADE. By Professor Merle Eugene Curti. Duke University Press.

A STUDY of the peace movement in America and elsewhere, from 1815 to 1860. The author traces the beginnings of the distinctively American phase of the quest for peace. He states in a positive way what he conceives to be the limits of pacificism, after which he describes the waning of the early peace crusade as the Civil War approached. A special chapter is devoted to the work of the International Peace Congresses, held between 1848 and 1851.

JAPAN IN THE LEAGUE OF NATIONS. By M. Matsushita. Columbia University Press. \$3.00.

A SPLENDIDLY written survey of Japan's part in the establishment and functioning of the League of Nations. Reference is made to Japan's interest in the problem of racial equality at the time when the League was brought into being. In interpreting the relation of Japan to the League, the author quotes extensively

from the official utterances of the Japanese delegates to the various League Assemblies and other League gatherings. The reader comes to the end of this study profoundly convinced that Japan is earnestly trying to promote the peace of the world.

SOCIAL PSYCHOLOGY OF INTERNATIONAL CONDUCT. By Prof. George Malcolm Stratton. D. Appleton & Co. \$3.00.

IT is one thing to catalogue in newspaper style the events of world significance. It is quite another thing to interpret the psychological attitudes out of which these events emerge. It is more important to the peace of mankind to understand motives than to be informed about events. The author, an eminent psychologist, analyzes the mental traits of races and nations that tend to provoke war. His remedy for the curing of the war malady is not so much political action as educational endeavor. He pleads for the development of an international mind as the basis for peace.

WALTER W. VAN KIRK.

### *A Shift of Emphasis in Psychology*

TWO recent books on "The Psychology of the Adolescent" by Professor Leta S. Hollingsworth (D. Appleton & Co., \$2.50) and "The Adolescent—His Conflicts and Escapes" by Professors Sidney I. Schwab and Borden S. Veeder (D. Appleton & Co., \$3.00) reveal a new approach to the problems of youth. Each of these makes large use of recent investigations in the physical and mental aspects of individual development.

Professor Hollingsworth's book has two chapters which are particularly suggestive. In the chapter on "Psychological Weaning" she emphasizes the importance of developing initiative and self-control and in the chapter on "Mating" she discusses those factors in the life of youth which, though often overlooked by parents, have much to do with future happiness and success.

In the book by Professors Schwab and Veeder there is emphasis upon the problems growing out of physical development and very helpful discussion of the mental conflicts and diseases arising from the new appetites and forces within the individual and their struggle against the habits and conventions of home and society.

BENJAMIN S. WINCHESTER.

### *Changing Conditions in Public Giving*

Edited by ALFRED WILLIAMS ANTHONY  
Federal Council of Churches, \$1.50

THOSE who are concerned to understand present trends in philanthropy, and especially the relation of religious and educational institutions thereto, cannot

afford to miss this book. It is a record of the important papers presented at the third Conference on Financial and Fiduciary Matters, held at Atlantic City in March, 1929. When it is learned that the institutions of religion, education, social service and health have endowments reaching the figure of \$1,300,000,000, it will readily be seen that the whole subject is one deserving of so much careful study and calling for so much exercise of wisdom as to place all these movements deeply in debt to Dr. Anthony, to whose initiative these conferences have been due.

Dr. Edward T. Devine makes a discriminating analysis of the considerations that impel people to give permanent funds to charity and suggests that far more will give if we appeal to all the valid motives. Ralph G. Hurlin, of the Russell Sage Foundation, reports on the rapid growth in the number of new foundations in the last few years; Professor Willford I. King, of New York University, submits the findings of a survey of trends in giving in a typical Eastern city (New Haven) over a period of twenty-five years; Charles H. Fahs, of the Missionary Research Library, summarizes the ups-and-downs of the missionary benevolences of the churches. Mark M. Jones discusses the guarantees of integrity and honesty which the public is more and more coming to require, and William S. Beard makes vital suggestions concerning the promotion of interest among potential givers to permanent funds. Bequests by insurance, the absolute gift and the principle of posthumous discretion are all the subject of practical treatment. Leland Rex Robinson, President of the Second International Securities Corporation, analyzes economic changes as affecting the investment of charitable funds.

The themes may sound rather technical, but they are treated so simply and clearly that the ordinary layman will easily follow the essential points.

SAMUEL MCCREA CAVERT.

### *Livingstone*

By R. J. CAMPBELL

Dodd Mead & Co., \$3.00

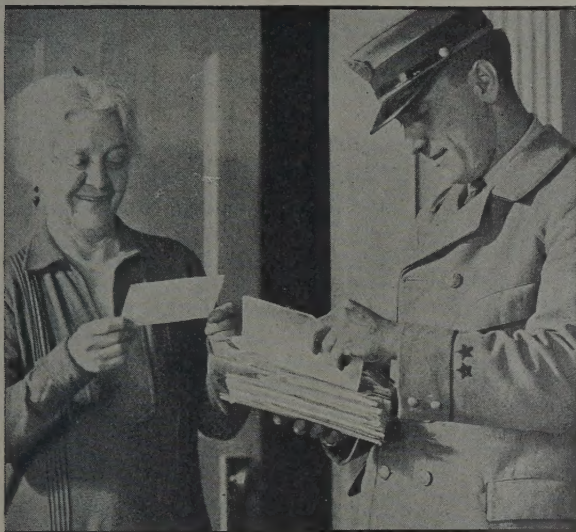
THIS new biography of Livingstone is no mere rehash of familiar material. It prints letters now given to the public for the first time and extracts from Livingstone's unpublished diaries. As a result of these and other new materials, it is entirely safe to say that the missionary explorer and philanthropist is now known more fully and more intimately than before.

Dr. Campbell combines a high regard for his hero with a thoroughly realistic and objective approach. He engages in no foolish effort to picture Livingstone as flawless, but the total effect of the study is to make him stand out even more impressively as a man of gigantic proportions, who set a mark upon Africa deeper



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than any empire-builder, gave to the world a new view of the African, made it possible to think of white and black in other terms than master and servant, and gave reality to the ideal of moral trusteeship over backward peoples. The chief interest is not in Livingstone's explorations or scientific investigations, but in his Christian purpose and his spiritual achievement. One comes away from the volume sharing the strong conviction that "the Nineteenth Century produced no greater moral force than he."

### The Religious Quests of the Graeco-Roman World

By S. ANGUS

Charles Scribner's Sons, \$4.00

FOR the understanding of the complex cultural and religious background of the world into which Christianity spread and in which the New Testament was written, this scholarly volume by a distinguished Australian professor is a great boon. The central theme is the conflict between Christianity and its rivals for the soul of the Mediterranean civilization. The strength and weakness of Judaism, of the Oriental mystery-religions, of the various schools of Greek philosophy and theosophy, and the interaction between them and the new Gospel are all carefully traced. Both the similarities and the differences between Christianity and the competing cults are clearly sketched, together with a picture of the way in which the new religion adapted even alien elements to its own use, and enriched the best elements assimilated from the older quests.

### The New Preaching

By JOSEPH FORT NEWTON

Cokesbury Press, \$2.00

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### The Psychology of Religious Adjustment

By EDMUND S. CONKLIN

Macmillan Co., \$2.50

A WELL-BALANCED and readable interpretation of the nature of religious experience. Religion is studied as a form of behavior and from the standpoint of what it does to make man feel

"at home" in his universe. The discussion covers the nature of religion, the relation of psychology to it, the different ways in which religion expresses itself, and many concrete problems such as conversion, prayer, worship, mysticism, faith-healing and growth in religious experience, with reference to which practical suggestions as well as theory are given. In general, the volume may be regarded as representing a fair consensus of present-day opinion among the psychologists who are making religion a subject of careful study.

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### Robbing Youth of Its Religion

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Henry Holt & Co., \$2.00

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### If I Had Only One Sermon to Preach on Immortality

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THE long-awaited revision of the Episcopal Prayer Book, as ratified by the General Convention of the Church in 1929, has now come from press. The attractive Cleartype Edition can be had in the following bindings: cloth, \$.25; Entomax (insect-resisting), \$.30 and \$.35; Durotex, \$1.00 to \$2.00; Morocco, \$2.00 to \$5.00.

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By ALBERT MELVILLE FARR (with foreword by the Bishop of Newark)

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### The Construction of Junior Church School Curricula

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A VERY HELPFUL and critical discussion of the problem of curriculum from the point of view of children of the age group from nine to twelve. The material is the result of original research and experimental work by Dr. Acheson. She finds that the present curricula intended for these ages largely fail to take account of important social problems.

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